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THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL, OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

JANUARY, 1914

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The New-Church Review

THE NEW-CHURCH REVIEW is the lineal descendant of the *New-Jerusalem Magazine*, which was established as a monthly periodical in 1827. In 1893 it was believed that a quarterly review of the progress of the church and the world, allowing for longer articles and a more comprehensive treatment of subjects, would be of greater service. The form was therefore changed and a characteristic title adopted. The field to be covered has been the same for this long period now approaching a century, but greatly changed and ever changing more swiftly. The light in which it is viewed is from the writings of Emanuel Swedenborg, unfolding as they do the spiritual meaning of the Holy Scriptures and fulfilling the prophecy of the Lord's second coming to save mankind.

The REVIEW is seeking to set forth these principles, which are represented in the closing chapters of the Word by the symbolic New Jerusalem, descending from God out of heaven to a new earth (Rev. xxi, 1, 2). It is endeavoring to show their application not only to the organized New Church but also to the world in this period of transition and upheaval that is ushering in a "new era" of thought and life. In this effort it has been supported by able writers both in this country and abroad; and with such success as to call forth warm commendations.

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THE
NEW-CHURCH REVIEW

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SELF-DENIAL AS A TEST OF DISCIPLESHIP.*

THE Lord in the Gospels gives us a test of Christian discipleship, which we need always to remember. It is expressed in the passage, "If any one wills to come after me, let him deny himself, and take up his cross, and follow me." I invite you to join me in giving special attention to it today.

For, as we must notice, it is presented to us as a principle of universal application, a rule without exception. "If *any one* wills to come after me, let him deny himself, and take up his cross, and follow me." This means that the only way in which you and I and all men can truly walk in the Lord's footsteps, and thus live under His influence, is self-denial, the doing of things which we are naturally disinclined to do. Over and over again does He teach us the same lesson. But we, alas! are slow to learn it. We try all methods of persuading ourselves and others that we deserve to be counted among His disciples, except this one which He so plainly points out. We outwardly profess our belief in Him. We openly declare our acceptance of His teachings. On this basis we become members of His visible Church. And so doing, we act wisely. We rightly consider that we are taking useful steps in our experience.

*General Pastor's address to the Massachusetts Association, Oct. 13, 1913.

They betoken allegiance to the Lord and a sacred relationship to our fellow men. But too often our thought is that they should cost us nothing. We forget that they involve obligations on our part, and that those obligations necessitate the giving-up of what is dear to us. A truly Christian life never was, could, or can be, a self-indulgent life,—a life in which our own pleasure is not constantly renounced for the welfare and happiness of others. Full of joy it is indeed, beyond all other states of existence; but its joy is that of unselfishness, and it calls for never-ending sacrifices.

Time and again, as already stated, is this lesson taught. It meets us, throughout the New Testament, in many and varied forms of expression. It may be truly called the very soul and essence of the Gospel story. Everywhere we are made to see and feel that loyalty to the Lord has nothing to do with earthly enjoyment and success, but is often wholly incompatible with them. To one who said to Him, "Lord, I will follow thee whithersoever thou goest," His answer was, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Thus did He declare that His life was not one of ease and self-gratification, but full of trials and privations. To become His follower was to face the certainty of parallel experience. In prophecy He is pronounced "a man of sorrows, and acquainted with grief," "despised and rejected of men." And we know that this is what actually came to pass. But we are not always mindful that something which corresponds to this abasement and suffering must be the portion of all who look to Him as their leader. With us must be something analogous to His betrayal, crucifixion and death, as well as to the joyful phases of His life. If we undertake to go forward under His guidance, we can expect to avoid the darker no more than the brighter passages of the journey. We must indeed follow at an infinite distance behind Him. The depth and intensity of our experiences must be immeasurably less than what He had to endure. But there is, notwithstanding, a

true ground of comparison between the two, when a man sets out to be really the Lord's disciple.

Hence the Lord Himself is our great example of self-denial. The supreme visible proof which He gave of it was the laying down of His own life. Unresisting, He suffered His malignant foes to condemn Him to death on the cross. As the good Shepherd He gave His life for the sheep. He submitted to all the outward indignities which were heaped upon Him. He said of His life, "No man taketh it from me, but I lay it down of myself." In the deepest, fullest sense this was a voluntary act on His part. He did indeed shrink from the pain and agony which it entailed; but none the less was He consenting to it as something needful for the welfare of mankind. It was His own fulfilment of His saying, "Greater love hath no man than this, that a man lay down his life for his friends." Thus the cross became, and rightly, the accepted symbol of Christianity, not because of the outward horrors associated with it, but as a sign of the infinite love which brought the Lord into the world, to show that the way of salvation consists in living for others, and not in living for self.

Let us freshly remind ourselves of some familiar truths regarding the manner of His coming. That event was, as we know, the revelation of the one God Jehovah Himself. He assumed our nature, and lived as a man among men. That nature, born of the virgin Mary, partook of the infirmities which are common to us all. It inherited tendencies to evil, and was subject to temptations. Of these experiences we read in the evangelists, and they are abundantly portrayed in Old Testament prophecy. They constitute the inner story of our Lord's human life. They make known His conflicts with infernal spirits and His victories over them, His humiliations and His triumphs. This work He did as the Redeemer of mankind, as their Deliverer from the evils by which they had been well nigh overwhelmed. In repelling the assaults made against Himself, He overcame for men likewise.

There is no obscurity as to the nature of the battles

which He fought. His warfare was waged against the loves of self and the world. These inveterate enemies of man's peace laid siege to His woman-born humanity. The contest was between them, as embodied by the devils of hell on the one side, and the life of goodness and truth proceeding from the indwelling Father, on the other. Or, what is the same, it was between the hereditary self life, and the Divine life, which is the perfect love of others. Which of these two shall prevail? That was the question; and we know how it was answered by our Lord. He was "in all points tempted like as we are, yet without sin." Little by little the evils of His assumed nature were put away, and down into the place of them descended the Divine qualities of God himself; so that even His natural human part became wholly Divine. He is, and ever will be, God-Man, "Emmanuel, God with us," the one Divine-Human object of worship in heaven and on earth.

The process thus described is known as the Lord's glorification. It is the perfect archetype of man's regeneration. The reason why it is here dwelt upon is to emphasize the fact that its distinctive and vital feature was self-denial. As the great captain of our salvation, Jesus Christ is foremost among those who by humbling themselves have been exalted. It was not mere earthly life which He laid down. It was not mere physical suffering which he endured. His struggles were not chiefly of the flesh, but of the spirit. Therefore were they called "temptations," a word which means internal conflicts, causing distress of mind, and states of doubt and apprehension. What their nature was, is shown by His despairing cry on the cross, "My God, my God, why hast thou forsaken me?" It appears also in other sayings, as, for instance, where He exclaims, "I have a baptism to be baptised with, and how am I straitened, till it be accomplished!" It is indicated in His declaration, "I came down from heaven, not to do mine own will, but the will of him that sent me." For the existence in Him of these two wills, one of which must prevail over the other, points plainly to

the contest previously spoken of, wherein His lower nature was freely subordinated to the higher, with resulting unity and peace.

From the beginning of the Christian Era this doctrine of self-denial as a test of discipleship has made a strong impression on the Church. But, like most other teachings, it has been strangely perverted and misunderstood. Its too literal interpretation has led to beliefs and practices quite foreign to the true spirit of Christianity. Among other things, it has been made to justify asceticism. Mortification of the flesh, self-torture of every kind, voluntary and needless renunciation of the comforts and even the necessaries of life, have been deemed acceptable modes of obeying the Lord's injunction to follow Him. Separation from home and friends for the purpose of living secluded from the world, as in the case of the monastic orders, has been considered especially pleasing in His sight. But nothing, as we know, could be more utterly opposed to His example and wishes. He openly declared that He was no ascetic. In this respect He differed from John the Baptist, whose home was the wilderness, whose raiment was of camel's hair, who wore a leathern girdle about his loins, and whose meat was locusts and wild honey. "John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold, a man gluttonous and a winebibber, a friend of publicans and sinners." Such was His own statement regarding Himself. So too, when He said, "If any one come to me, and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he can not be my disciple," it is impossible to believe that He spoke literal truth. For there was no hatred in Him. His teachings were the very laws of love itself. To love one another was what He called His new commandment; and by this love men should be known as His disciples. Hence it is not by discarding the common duties and natural relationships of life, that men draw near to the Lord, but by fulfilling them most perfectly. The

only self-denial which He taught was that which He practised; namely, resistance to all feelings and thoughts which in the least degree savored of the selfhood, or restricted the exercise of His infinite love of others.

The true doctrine on the subject is clearly summed up in the following passage from the "Apocalypse Explained":

> To go after the Lord, and to follow Him, is to deny self; and to deny self is to be led not by self, but by the Lord; and he denies self who shuns and turns away from evils because they are sins; and when man turns away from evils, he is led by the Lord, for he does the Lord's commandments, not from self, but from the Lord. All this makes clear that to follow the Lord is to be led by Him and not by self; and only those who are not led by self can be led by the Lord; and every one is led by self who does not shun evils because they are contrary to the Word and thus contrary to God; consequently because they are sins and are from hell. Every one who does not thus shun, and turn away from, evils is led by self, and for the reason that the evil which is in man by heredity constitutes his life, because that is his own; and until such evils have been taken away, man does all things from them, thus from self. But it is otherwise when evils have been taken away, which is done when he shuns them because they are infernal: then the Lord enters with truths and goods from heaven, and leads him. (Apocalypse Explained, n. 864.)

That is to say: The shunning of evil and the denial of self are one and the same thing. Whatever may be man's situation and circumstances, he has equal occasion to follow the Lord. And as a preliminary for doing so, the Lord should always be in his thoughts. In any emergency which may arise, the one question to be asked and answered by him is, "What is my Master's will," or "How would He act under similiar conditions?" If a man is honest with himself, and seeks to be guided by the Lord's truth as he finds it in the Word, he will meet with little difficulty in coming to right conclusions. In the inevitable conflict between selfish desire and religious principle, he will be able to see clearly which ought to prevail. This is his human birthright, the power of distinguishing between good and evil, and of doing the one, and shunning the other. It is

the power of self-compulsion,—of forcing one's self, against one's natural wishes, to obey the Divine precepts. It is denying self for the Lord's sake.

The New-Church doctrines teach that the neighbor whom we are commanded to love as ourselves is of various degrees and kinds. He is both individual and collective. He is any single human being, with whom we may be associated, or he is a society of human beings, to which we bear more or less intimate relations. But whoever or whatever he may be, the same rule holds as regards our duties toward him. There is equal occasion in every case for denying self, taking up the cross, and following the Lord. The town or community in which we live, and still more our country as a whole, are examples of this larger neighbor. The Church also, as we are taught, is our neighbor in a sense still higher.

No one needs to be told that patriotism or love of country is an exalted sentiment; for it is a fact generally recognized by all right-minded people. All know likewise that it often, yea, constantly, calls for self-denial and self-sacrifice. It has been the special distinction of many of the world's great heroes, that they laid down their lives for their country. To serve one's country in time of peace is as honorable and needful as to serve her in time of war, and may frequently demand equal self-renunciation. If we reflect a little, we shall see that opportunities are always coming to the true patriot to give up his own personal pleasures and advantages, his own private ease and comfort, for the sake of public duties which he is needed to perform. It is unnecessary to go into particulars about them; but, to a greater or less extent, they lie at the door of every citizen.

Our chief interest, however, at this time, centers in the Church, and in the self-denial which needs to be exercised on her behalf. This application of our subject is also suggested by the term "discipleship." It is indeed true that the measure of our fidelity to the Church is shown in all the duties of life. So far as any of them are ill performed, we are false to her teachings and influence. But

it is as the Lord's disciples, that we are brought into direct relations to her and one another. Concerning her as our neighbor we read as follows in the "True Christian Religion":

> Since man was born for eternal life, and is introduced into it by the Church, therefore the Church is to be loved as a neighbor in a higher degree; for she teaches the means which lead to eternal life, and introduces into it. She leads to it by truths of doctrine, and introduces by goods of life. . . . The reason why the Church is a neighbor that is to be loved in a higher degree, thus even above one's country, is also because a man by his country is initiated into civil life, but by the Church into spiritual life, and this life distinguishes man from merely animal life. Moreover, civil life is temporary, which has an end, and then it is as if it had never been; but spiritual life, because it is endless, is eternal. (True Christian Religion, n. 415.)

How, then, we are to love this higher neighbor as ourselves is always a practical living question. In what ways it is or may be incumbent on us to deny ourselves for her sake, is a point which we often have occasion to consider. It was repeatedly brought home to the early Christians with terrible significance. Time and again, as history records, they suffered bitter persecution because of their connection with the Church. Like their Divine Master, they were subjected to torture and death. Rather than renounce their religious belief, which stood for allegiance to Him, they gave up everything that the natural heart of man holds dear. Regardless of the consequences to themselves, they unflinchingly bore witness to the truth. And so they were called "martyrs," which means "witnesses." Their story has descended through the ages as the first examples of those who denied self, and took up the cross, to follow their Lord.

But this particular form of martyrdom has been the lot of few who bore the Christian name. Yet many others have passed through experiences equally grievous and heroic. Bodily suffering is not necessary, in order that one may become the Lord's worthy disciple. But willingness to face it, or to cope with any adverse circumstances,

if loyalty to Him requires, is necessary. With most men the trouble comes as a spiritual conflict between adhesion to His teachings and their own selfish interest or pleasure. The first generation of New-Churchmen knew what it was to espouse an unpopular cause. Some of us now living can recall their accounts of family ties sundered and social ostracism endured, as the effect of their acceptance of the new doctrine. Nor has the day wholly passed, when men are tempted to align themselves with one or another religious body on purely external grounds. That temptation is not lacking to some who favor New-Church belief, but crave the social connection of other churches. In contrast with this state of mind we may usefully look back to our fathers who, here and elsewhere, made their Church the foremost object of their affections, thoughts, and efforts. Quoting again from the "True Christian Religion," we read:

> In the spiritual sense by honoring father and mother is meant to adore and love God and the Church. Children and angels in the heavens know no other father and no other mother, since they are born there anew of the Lord by the Church. . . . That by mother, in the spiritual sense, is meant the Church, is because, as a mother on the earth feeds her children with natural food, so the Church feeds them with spiritual food. (n. 306.)

Again let us inquire of our own hearts, How much do we love and honor this spiritual mother, this highest of earthly neighbors? What real sacrifices are we willing, if need be, to make for her sake? Her work cannot be done without money. How much will we contribute for her need? She cannot compel us to give anything. Whatever we pay must be a voluntary offering. Shall it be each year a mere nominal amount, or shall it be something which is really missed from our income? Many of our predecessors in the New Church answered this question by paying literal tithes; and none, so far as known, was ever impoverished by the practice. I recall, in particular, a former member of the Boston Society, who left, by will, to the Church, the same sum which he bequeathed to each of

his children. This may not be the best rule for all to follow; but its spirit and purpose, in the light of the heavenly doctrines, are surely to be commended; for his only wish was to exemplify those doctrines in his own life.

Continuing our self-examination, how much *time and strength* are we ready to devote to the affairs of the Church? It is easy, as all know, to fall into the habit of doing nothing but what suits our personal pleasure and convenience. Too often our relation to her is wholly perfunctory. Nothing could be farther from our thoughts than any trouble or exertion incurred on her account. At least, such is the feeling of too many of her professed adherents. They accept as a matter of course the incidental benefits she offers, but forget that they owe her in return the very best that is in them. Why should not all of us love her as the mother that she is—the mother of our souls—and vie with each other in our zeal to give her the most effectual service? Why should there be any sluggards or half-hearted ones among us? Why should we not find the same joy in ministering to the Church and denying ourselves for her sake as man ever finds in his devotion to the dearest object of his love?

Let us, then, at this beginning of a fresh year in our church life, each and all resolve that we will apply to ourselves the one perfect test of discipleship. Let us determine to follow the Lord by a more complete denial of self. Yea, let us consider in what special ways we most need to deny self, or, what is the same thing, to lay down the self-life, in order that the Lord, with His infinite love of others, may make His abode in our hearts. If we feel that the Church among us has not always prospered as we wish, perhaps the reason is that we have failed to use this remedy. At all events, let us try it more and more. "If any one wills to come after me, let him deny himself, and take up his cross, and follow me."

JAMES REED.

THE STUDY OF THE WORD AND DOCTRINE.

If we could fully realize that the doctrines of the New Church are intrinsic laws of spiritual life, ruling and reacting on the soul as air, food, and sunlight on the body, it would seem almost profitless to discuss the importance of their study, still more so the study of the Word of God from which they are drawn. It would seem much like emphasizing the importance of the laws of nature and their application to human welfare. Yet the subject is before us, and doubtless we can contemplate it profitably from the standpoint of a growing sentiment among our New-Church people that some things are more vital, or at least more pressing, than the reading of the Word and the study of the doctrines drawn from it.

Before the New-Churchmen lie the teachings of his church drawn by a master-hand,—the actuality of God in Christ; His Divine-Human nature, and the nature of man His child, God's relation to man and the universe, the problem of the present and the hereafter, the relation of religion to life, and the inner sense of the Word,—teachings entirely relieved from the academic or the abstract, throbbing with evident life. They not only stand upon their feet, but they mount up as on eagles' wings. They are not human concoctions, needing like pillars to be braced into position that they may sustain the structure of his faith, but are rooted like a tree planted by the rivers of water whose leaf shall not wither. He need make no violent appeal for their recognition, as men have to do with things of artifice; they salute the reason and satisfy the thirst of the universal heart. Might he not therefore take it for granted, without discussion, that there is inestimable value in the study of the doctrines, and turn his strength into the channel of their uses?

Along with the realization of the need of a strong and tangible protest against the prevailing materialism of the times, he can see that with such materialism only doctrines of life can successfully grapple, only such minister satisfactorily to the human thirst for truth; that what the materialism of the day demands is not startling theories attractively presented, scintillating aphorisms, finished rhetoric, but tenets of faith that fall into the category of irrefutable laws of life, that touch life within and without and minister to everlasting welfare. The matured New-Churchman will use his advantages not in laudation of a remarkable man, or an admirable system, nor in onslaught on weaker systems of truth, but in living demonstrations of the power of his truths to meet every human need and satisfy every human prompting. The materialism of the times asks water from our spring and bread from our field, which we are abundantly equipped to supply.

If then our truths are indeed a counterpart of the laws of nature, are to the soul what physical laws are to the body, how much more deserving are they of study than hygiene, eugenics or business! And it is a pertinent question, Will the New-Churchman press all his energies into a scrutiny of secular affairs, and neglect those precepts which if obeyed will make him an angel? Will he faithfully study and apply the rules of the body that he may become muscular, and neglect those rules which, if earnestly noted, would put his soul on an impregnable basis?

There is today a growing impatience with technical doctrine; the study of theological formula has become a lost practice with the average man; truth systematically stated most people now turn from with unfeigned aversion. The hour demands the biograph even in religious instruction, the importation into the church of methods that have captured the popular mind. And some who show this impatience with systematic doctrine mean well; they feel that religion has the superabounding personal element, and should not be clogged with prosaic formula; that it ought to show itself in lives rather than in academic by-play; ought not to yoke its

vital beauty to mathematical or philosophical entanglements.

They forget however that mechanism is the initial step to spontaneity; that the child takes its first walk with difficulty; that music starts in the dull domain of measure, pitch and scale; that behind the rhythm of the spheres is a definite working organism; and that out of roots and paradigms comes the glory of poetry and song. To decry doctrine then in the interests of religion is like deprecating drill in the interests of melody, or anatomy in the interests of health, or the commandments in the interests of holiness. Doctrine begins, like everything else, with the statement of laws. Doctrine is the food of the spirit, created to turn through the subtle chemistry of experience truth into goodness, teaching into life; as the body is built to turn what it eats into strength and usefulness. And this is just what the New-Churchman should find himself doing with his doctrines.

Now let us turn to another page of the topic. Doctrine drawn from the Word of God furnishes a complete antidote to the secularism of the times, making an atmosphere so pure that secularism passes into worship. And it does this not so much by its technical clearness, its resolute outline, as by the light which fills it, and shines forth from it. The cup is of course not so important as what the cup holds. While accepting our system, therefore, we should not push it to the front; exactness is good but is only a means to an end. I urge of course a deeper intellectual study of the doctrines, more precision in their expression, a higher estimate of the Word; but more strenuously I urge a profounder sense of their importance to make alive. I call your attention to their eternal power to meet all times and temperaments, to suit the newest circumstance of this year with abounding grace and efficiency.

Study of the doctrines and their application to life are two quite different things. The fact is that no teaching ever had any power in it that was not teaching of doctrine, truth of life drawn from the Word. No exhortation to a good life can seize and hold the conscience that does not

have behind it some working truth as fathomless as eternity. The masses crave elemental truths couched in simple and clear language. Let us therefore read all the doctrine we can, teach all the doctrine we know, learn forever more and more; but read it always, teach it always, not that men may merely admire it, wear it like a precious gem on the lapel of the mind, but that they may be saved by it, and save others by it. Let us make doctrine a plough that will effectually turn the fallow soil of human nature, leaving a tilth fit for the reception of the seed of the Word. Then our doctrine will stand upon its feet, and God will speak to it, and through it, and men will feed from the bread in our hands intrusted us by the Master to be given to others.

The Word is full of doctrine, yet it surcharges doctrine through and through with human interest; it is the most human of books because written by the Divine-Human, who knew what was in man, for He made him. And it never tells men what to believe without at the same time providing a way for them to rear their belief into the structure of conduct. Belief is the architectural plan, conduct the finished building; and the plan, of course, precedes the structure in time, though not in importance. What then should the matured New-Churchman have done with his doctrines, when he has rightly used them? He should hold them no longer in undigested form, as a code of aphorisms of which he is justly proud; they should have become a part of himself, translated into flesh, mind and will. Woe to him if this is not the case! Woe to him if he is still a neophyte when it is high time for him to be a Master! The young doctrinarian may innocently toy with his truths, for his hour of experience has not yet come; but the matured New-Churchman should long ago have seen his knowledge pass into the graces of usefulness.

The sword of Goliath in the hand of the young David was an untried blade; later, taken down from behind the ephod in the Sanctuary it was a tested instrument in the hand of victory. Like ripe and unripe fruit, both phases are

timely in their place. Between Moses at the bush and Moses in Nebo stretches the valley of experience. How soon a man is recognized whose faith has been saturated with his life, whose faith is in him as the warp is in the fabric, as the nerves are in the body to the very ultimate of his being.

Not to teach doctrine then save as a means, not to elaborate and strengthen our church organism save as a means, are principles which should be kept steadily in view. The church too easily forgets her ends in the admiration and contemplation of her means. She must learn to discard doctrinal gymnastics as having no value. For a thousand years the churches of Christendom have been wasted and torn by them. We have a pregnant warning in the past of New England sectarianism. We need doctrine that is strong intellectually—we can not have it too strong—doctrine that suits the most athletic mind, that attracts the most muscular analyst; but doctrine saturated with the warm blood of the affections, colored, made vital and beautiful by it. If we were forced to choose between the mental and the affectional, it must of course be the latter; but happily we need not come to that. Only let the primary convictions pass to the front, and lead the way.

What will be the result when knowledge and life act in balanced unison? With mind, heart, and body reacting normally upon each other, every organ interplaying harmoniously with every other personality will take on the beauty, strength, and holiness of God. Every acceptance of new truth into the life ought to justify itself by a deepened and extended usefulness. Confronting every doctrine stands Life, putting questions to the soul: "Can you make men brave instead of cowardly, kind instead of cruel, true instead of false?" Is it not well that every precept of our church is forced to run this gauntlet, to stand this acid test? Can ours stand it? The world, the flesh, and the devil are our keenest and most relentless judges. Many ardent opinions have withered before their gaze. The facts and exigencies of life also put these unescapable questions to our beliefs, confront every dearly held formula, interrogate

every lucid plan: "Can you make men better men? Can you make men more like God?" No conceit of wisdom, no pride of superior faith, can evade this test; every life's doctrine must answer at this bar. It will be impossible to leave the highroad, where judges sit, enter the field, make a circuit around them, reach the road higher up, and so pursue our way to heaven; it is the thief and the robber who attempts to climb up another way. We must meet life frankly with our faith, look her calmly in the face, and so obtain that permutation of grace and truth which will enable us to look also into the face of the Master. What the materialism of the day needs and asks for is not new demonstrations of doctrines as abstract truths, not new arrangements of philosophy, but new demonstrations of their power to mould human life into the Divine form. More study? Yes! and yet more application of study to life.

CLARENCE LATHBURY.

EDUCATION WITHIN THE NEW CHURCH.

THE deeply religious mind inclines naturally to the idea that education should be based upon and controlled by religion. All the more does it hold to and cherish this belief when it sees some of the unfortunate results that follow when education is divorced from religion. For the education that is non-religious is apt to be irreligious. This is true of the large university, where the atmosphere of intellectual freedom breeds very frequently that intellectual arrogance which always arises when reason is placed higher than spiritual openness of mind. Among the thoughtful and inquiring young men who attend the great universities the dominating tone of mind is rationalistic. It would perhaps be untrue to say that it is skeptical or materialistic. But at least it is extremely critical. Young men without church connection—and their name is legion—almost always have a very negative attitude toward religious truth. They have no basic spiritual or religious convictions. They are agnostics, not denying the future life, the existence of God and an over-ruling Providence, or the reality of a soul that is enshrined within the material and perishable body; but considering that none of these things can be proved, and awaiting calmly the possible revelations that death may bring in regard to these grave spiritual themes.

This condition of things the New Churchman naturally regards as wrong. And unquestionably it is wrong. It is wholly opposed to the most fundamental truths that Swedenborg teaches. Such a condition of mind as has been mentioned comes from inverting the spiritual order of the universe. Love is a more interior quality than wisdom. The celestial heavens are higher than the spiritual heavens. The Lord Himself saved men by spiritual combats and not by illumining their intellects. And the truth of the Second

Coming makes its way into and illumines the mind through our love for being regenerated and delivered from evil rather than from our intellectual desire to know and understand the highest and best philosophy. The reason is in its right place when it is called upon to confirm what the will intuitively grasps as vital to its emancipation but does not comprehend; it is in its wrong place when it frowns upon and over-rules spiritual intuition as untrustworthy and not even deserving of respect.

But because this condition of the intellectual and spiritual being is wrong and because the non-religious system of education fosters this very condition, it does not follow that the system itself is wrong. We easily rush to that conclusion, but the writer believes we are entirely incorrect when we do so. I even believe we are going squarely against Swedenborg's own teachings when we form such a conclusion. Just why I hold this view, I will briefly try to show.

Perfection in character comes through the union of love and wisdom, or will and understanding. Absolute perfection exists only in the Divine Man, Whose Wisdom is infinite, Whose Love is infinite and in Whom they work together in a harmony that is absolute and only possible in an infinite being. In man the union and harmony of the two principles is never perfect; but in the ideal character they harmonize in a manner that approaches what is perfect. No more is there such a thing as an absolutely perfect marriage on earth; but marriages approach perfection in proportion as the love and the wisdom, the woman and the man, find themselves in harmony; and in the interior heavens this harmony, we know, is so complete that sometimes two who most fully embody and represent marriage love appear at a distance as one spirit.

Now this union of the two elements, both on the earth and in the heavens, comes from following, not from inverting, Divine order. It comes from recognizing that the will or love principle is the more interior. This does not mean that it dominates the other. There is no union through

domination. The proper sphere of activity for each principle must be understood and admitted; and the activity of each must be natural, normal, and orderly.

And this activity, this thoroughly normal activity, comes from freedom. Union comes about only from a joining of units; and a unit must exist in its integrity if it is to be worthy of the name of unit. Love and wisdom are living principles. Their union is organic. They cannot blend as two pieces of dough or putty are rolled and worked into one. Each principle must make its own contribution to the union; and that contribution it can make only through freedom.

This being so, we must not look for much perfection in the world. We certainly do not find it. Swedenborg shows how this duality I have spoken of, this co-existence of the two principles of love and wisdom, reigns throughout the universe. It is from this duality that unity must come, and how slowly, with what endless difficulty and trouble, is this unity evolved! In the individual the will and the wisdom are sometimes as perfect as they can ever be in a finite being, and then we get what we call a perfect character. So too do we often see what we may fairly regard as a perfect marriage. But what strange, what disheartening conditions do we see, when we look at people collectively, not individually! The will becomes egoistic and selfish and leads men, and women too, into greed, depravity, and crime. The understanding is subtle, over-confident, arrogant, and vicious, and encourages all manner of wild, misleading, and disorderly thinking. Hence come all the ills that disturb and corrupt the social and political order. Hence also come many of the upheavals that convulse the social and political order; for either one of these basic principles of the human organism rebels when its rights are interfered with or usurped by the other. It was the attempt of an evil will to enslave the understanding that brought on the Reformation under Luther. It was the narrowness and dogmatism of this same emancipated understanding that evolved the hard and harrowing theology of John Calvin and Jonathan

Edwards and caused the stifled and outraged loves of the human heart to break and abolish these cruel creeds.

Always will such rebellions come when either the will or the understanding is denied its freedom. From freedom spring all manner of excesses. That must be admitted. Nevertheless the freedom must exist, even though the excesses come. Swedenborg tells us times without number how essential it is that the will and the understanding should be allowed their freedom. And the most impressive teaching he gives us in regard to this great theme is, that God Himself respects our freedom. He saves us only by letting us act in freedom. He subdued the hells only by meeting them and overcoming the temptations they inflicted upon His assumed humanity; not by annihilating them and ending their existence. That he sees innumerable human beings going to moral and spiritual ruin without constraining them or robbing them of the freedom they are abusing is one of the most solemn and awful truths that has ever been brought home to the human understanding.

We are therefore acting in accordance with Divine order when we give the largest measure of freedom to the individual and to the race. It should be our deliberate aim to secure for the human intellect the utmost possible freedom, that it may achieve the great imposing results that can only come from freedom. Even so, law must allow to the will all the freedom that a normal will can desire, or virtue will be insecure, artificial, and nothing better than a hot-house plant that will wilt in the free air and sunshine of responsibility.

We are now living in an age of such unbridled intellectual freedom that many conservative minds may reasonably and naturally think that what passes for freedom is really license. And so indeed it is. But that is the excess. When the freedom really exists, there is bound to be excess. We must deplore the excess, but we must not take away the freedom. The non-religious, critical, agnostic attitude of the keen, searching mind of today, we cannot help regretting. So common is this attitude that a thoroughly reli-

gious but at the same time thoughtful and inquiring mind, that desires intellectual as well as spiritual companionship, is very apt to turn to agnostics and free-thinkers for mental stimulus. But it is this same critical, and often skeptical, mind that is making most of the great revolutionizing discoveries on the intellectual plane. To dwarf or hamper its activity, to say nothing of suppressing it, would be a mistake. It must have its freedom, in spite of its excesses. Through its freedom it is overcoming disease, harnessing the material powers of creation for man's use, and attaining to a marvellous breadth and accuracy of knowledge in widely differing fields.

The intellect that is doing all these things is hard and arrogant. It seems to have very small and feeble spiritual openings. For that reason it will not receive the truth of the Second Coming. It is intoxicated with its own success. It will go on in its own dogmatic self-confident way until the interior, spiritual understanding rebels and a reaction comes. When it does come there is likely to be a great landslide toward higher spiritual truth. But until that time arrives, there is little use in trying to give the egotistical understanding of the day a set toward spiritual truth. There is, in the writer's judgment, no use in trying to meet this rational mind on its own plane and rivalling it in its own chosen fields. It has possessed and dominated all the great universities in the world. The New Church cannot vie with these potent institutions for it has not the scholarship to do so. The strength of these centers of external learning is the soundness of their attainment. They are the source of the most profound, searching, and critical scholarship of the day. In this field and in that the New Church could point to men of its own faith who are doing as remarkable things as the faculties of the great universities are doing. But a faculty covering the whole wide domain of intellectual and scientific research it could not build up, if it tried to maintain the standard of the very highest scholarship. How much has been produced by New Churchmen in the last half-century that has commanded the

attention of the intellectual world and been recognized as of anything like first-rate importance? Almost nothing.

Does it follow then that the New Church should have no institutions of learning based upon the vital truths it is trying to disseminate? Far from it. There is need of just such institutions. They can have their distinct place and use. They will in all probability not train the eager, alert, brilliant external mind which necessarily judges higher spiritual truth by purely intellectual standards. Such a mind will naturally seek and ought to seek the intellectual centers which attract the profoundest scholars of the time. But how many there are who seek university training without aspiring to an intellectual career or to the attainment of authority in any field of learning! It is more important that such students should have wise guidance than that they should receive an intellectual stimulus to which they will never very fully respond. And, correspondingly, many men can attain sound scholarship, breadth of view and harmonious development of the external and the interior spiritual mind, and thus be eminently fitted to instruct and inspire young men, who would never acquire real eminence in the intellectual world. A university can have a use and a very noble use, without even having a single professor of world-wide reputation.

And it is important too to notice that the attempt to guide the mind of an open, receptive young man toward spiritual truth does not mean that his freedom is being sacrificed. It is one thing to provide opportunities for spiritual instruction which, rightly used, will prevent many earnest minds from confirming themselves in hard intellectual dogmas; it is quite another thing to condemn the universities where this hard external polished reason acquires its strength and its confidence. The intellectual life of the world being what it is today, one can but think that the great universities of our time rightly and fittingly reflect its spirit and its true character.

That the attitude of the New Church toward these great centers of learning is narrow, the writer would by no means

imply. But he doubts whether the essential rightness of the basis on which they rest is always fully recognized. That basis, the non-sectarian, non-religious basis, is wholly right unless all that is now presented is wholly wrong. We doubt too whether the danger of undervaluing external knowledge is always realized within our pale. That danger is, the writer believes, a very real one. It is not the self-centered intellectual mind alone that is open to the temptations of arrogance and self-satisfaction. The mind that has received the higher spiritual truth easily goes astray through elation over its own power to receive this higher truth. It confounds the truth itself with its own power to receive and apply it. Hence it is led to apply it in fantastic and irrational ways, and to assume superiority of knowledge, because it possesses what it considers a key to all knowledge. I have known an intelligent New Churchman to defend bimetallism on the ground that both the gold and the silver ought to be used together to fulfill the law of correspondence. Now the higher truth is higher just so long as it serves its proper ends. It is inferior when it tries to do that which it is not its function to perform. The man who has received spiritual truth is not fitted to pass opinions upon matters of external knowledge because of that truth. But his temptation will be to make the possession of higher truth a partial substitute for sound scholarship. This only leads to mischief and error. An authoritative opinion on a question of political economy or chemistry can only be given by an expert in political economy or chemistry. Inferior attainment in these directions backed by the possession of New-Church truth will not supply the necessary knowledge of the specialist.

All the more liable to temptation of this kind is the teacher and scholar who has accepted spiritual truth because there are fields wherein the external scientific mind dogmatizes unsoundly. Indeed the critical scholarship of today often goes astray because of its excessively rationalistic quality. It becomes over-confident through its own breadth of attainment,—narrow, dogmatic, skeptical, and incredu-

lous. An example of this is in the way in which the authenticity of various books of the Bible are judged by misleading external standards. Somewhat similarly, keen German scholars held a century ago that there was no poet to whom the authorship of the Homeric poems could be attributed, but that they were the production of many bards, somewhat loosely woven together by a clever manipulator. Here was a very curious instance of intellectual self-deception. The critical scholar was so impressed by the inconsistencies of the poems that he lost sight of everything else and quite failed to see that the real greatness of their poetic quality made it almost impossible for a number of different bards to be the authors of them.

Still more does the external scholarship of the day go astray in dealing with those scientific questions which lead up to speculation and theory. The man of science who cannot look beyond what is material has naturally a material solution for all problems. But when he settles questions, not from actual knowledge and attainment, but from a fixed theory which shuts out from his mind every glimmer of spiritual truth, he is just as unsound as the New Churchman who is trying to decide a question of pure external scholarship by his grasp of spiritual truth. Who knows how the sun's heat is maintained? Is it by contraction? Is it through radium or some such fine substance that almost transcends the laws of matter? Or is it that the Lord Himself ever renews the diminishing force and potency by a process wherein the material meets the immaterial and blends with it in some way that a finite intelligence can even dimly understand? Let us not attempt to answer such a tremendous question because we are ready to accept the solution that is not purely a material one. But modest too should be the man of science who is here reaching out to something so vast that it should only teach him humility. Unfortunately, in many matters like this, the materialist becomes narrow and intolerant whenever anything is suggested that implies a spiritual universe. Physicians are notably materialistic and try to see a mate-

rial solution of phenomena that plainly imply spiritual substance. A few decades ago a leading physician of Boston published a volume in which he attempted to prove that all visions of seemingly spiritual occurrences can be explained by bodily laws. This was a clear case of skepticism coloring the interpretation of facts.

Carefully and guardedly the New Churchman, who has the necessary scholarly equipment, should correct these tendencies and errors of the dogmatic external mind. Sometimes it does not need profound learning to correct them. They arise not infrequently from the sheer over-confidence of the rationalistic faculty, which is led astray by the brilliancy of its own achievement. In all those fields where a grasp of fundamental spiritual truth is needed to avoid the erroneous thinking of the external reason, there is a call for the training that the New Church alone can fittingly supply. It goes without saying that in many directions sound learning does *not* need anything that the mind open to spiritual truth can exclusively furnish. Latin, Greek, German, French, Mathematics, and the *elements* of such Natural Sciences as Chemistry, Botany, Physiology and Physics will be best taught by those whose mastery of these several subjects is the most perfect. But we have only to consider Swedenborg's marvellous discoveries in Physiology and other Sciences to see what opportunity the spiritually illumined mind has open to it in the higher ranges of scientific research. Scientific investigation, when carried on to that mysterious ground where the natural and the supernatural almost seem to meet and blend, presents problems which the materialistic mind will not easily solve. Swedenborg, in his profoundest researches, was trying to discover the soul. The materialist seems bent rather on proving that there is no soul. Here then is a field of education for the New Church to enter and cultivate with all the zest that sound scholarship and a devoted spirit of inquiry can supply. As has been intimated, however, there is a danger here. The New Churchman who seeks to reach sound conclusions with inferior knowledge backed by a readiness to

draw inferences based upon rash intuition, will only do the cause of education within the Church a serious injury. But a knowledge that is thorough as far as it goes, cautious and utterly devoid of arrogance, may correct many a scientific error of the external reason, and may also make new discoveries of importance.

Also in History, in Psychology, in Literature, in Ethics, and in Sociology the New Churchman of sound attainment can lead the open mind on to a larger, clearer, and higher knowledge than is possible to the self-derived intelligence. Here again there should be extreme caution in drawing hasty inferences through that confidence which receptivity of spiritual truth sometimes occasions. The possession of higher spiritual truth is a key; but it will not unlock all the doors that bar the entrances to the vast and unexplored halls of learning. In all the endeavors of the Church to advance the truth, let it watch carefully and see that this precious key it not abused.

Enough has been said to show that there is good reason why the New Church should have educational institutions of its own. They have a distinct use to perform. In some very important fields of knowledge they could furnish the open mind with a higher training than could be found anywhere else in the world. This does not mean that the kind of training given would make scholars of eminence according to the world's accepted standards. It does not mean that the institutions established by the Church and fostered by it would be rivals of the great universities. For the reasons already given, that would not easily be possible till the truths of the Second Coming have begun to possess and dominate the intellectual mind of the race. But such institutions would give many inquiring minds the guidance they are ready for but could hardly find in the sectarian college of the so-called Evangelical Churches or in the great non-sectarian institutions. They would in a humble way help the world to receive that higher truth which is making headway so slowly; but which Swedenborg said was now

to be apprehended "intellectualiter," that is, by an open and illumined reason, not with the visionary gaze of the early Christian martyr, or the intense emotionalism of the revivalist.

EDMUND H. SEARS.

THE ABSTRUSE AND THE CONCRETE; A PLEA FOR MORE AND DEEPER STUDY.

Among the many mistakes that men make perhaps the most common, and certainly one of the most dangerous, is that of taking the seeming for the real; and the greater part of man's education in this world consists in rectifying this mistake; very often by many severe experiences, for, as the old proverb teaches, experience is a dear school to learn the lessons of life in, albeit fools will learn in no other.

That the senses are not to be relied upon for teaching anything more than apparent truths is well and easily exemplified by the seeming motion of the sun around the earth, which we know to be the exact opposite of the truth; while those who travel much on railways know how unreliable our sensations are as to which way we are moving, when confused by the passing of other trains in different directions. The doctrines of the New Church have very much to say of the fallacies arising from sensuous reasonings as to matters on higher mental planes than those which affect the corporeal life of man.

Thus we read of sensuous men as thinking from the eye, and not from the understanding. "Thought from the eye closes the understanding, but thought from the understanding opens the eye" (Divine Love and Wisdom, n. 46); also, "He is called a sensuous man who thinks and desires according to the senses of the body, and their appetites, and considers nothing beyond. He who considers and explores beyond what the sensuous desires, and beyond what he himself thinks from the sensuous, is said to be elevated above, and withdrawn from it" (Arcana Cœlestia, n. 9730). As this paper is written to call attention to the necessity of studying and learning those higher truths now revealed to

us, which are the interior formative forces by which all things are to be made new, and which seem at first sight unapproachable and incomprehensible, as indeed they are to all who do not seek them for use in the Lord's Kingdom, it is perhaps better to begin by considering this fallacious condition of the human mind, both in childhood, when only the sensuous stage or degree of the natural mind is opened, and in the merely sensuous and natural man who confirms himself in falsities because they favor the kind of life he leads, and pass briefly in review the progressive stages of development of the regenerating man, in order to show the need of the so-called abstruse truths, to enable the man of today to overcome the subtle, but ever more powerful forces of evil, now in array more especially against the truths and goods of the New Revelation the Lord has given of the internal sense and meaning of His Holy Word.

As the child's mind develops that craving for knowledge shown by the asking of innumerable questions at or about the age of five, it is evident that the understanding is being formed, with its power of opening the eye to the hitherto hidden meaning of what it sees; and the accumulation of knowledge in the memory at the same time prepares a store for the use of the natural rational that comes into use when the age of twenty is passed; and unless, as is so very often the case, the growing faculties have been directed by parents and teachers towards commerce for the sake of making money as the chief aim of life, the plane of thought would also be raised up from the sensuous to the rational, for this is the true order with the adult man; for the mind cannot stand still because the body has ceased growing, but must progress into the spiritual degrees, or retrogress into the sensuous out of which it should have been lifted by means of the scientific and rational degrees.

As to this we read, "If the higher degree, which is the spiritual, is not opened in man he becomes natural and sensuous" (Divine Love and Wisdom, n. 248). This higher degree is never opened by pursuing any purely selfish end, but solely by performing some part or use in the Lord's

Kingdom, and this of course requires some acknowledgment of the Divine in all the concerns of our daily life.

Without this acknowledgment man cannot do other than believe in nature as self-existing, and we are instructed that "all who acknowledge nature instead of the Divine think from the corporeal sensuous, and are sensuous, however learned they are believed to be." (Heaven and Hell, n. 353.)

For the plane of man's thought is exactly according to his state of progress towards regeneration, and if he reasons and concludes from sensuous things about the things of the Church he thinks from the lowest plane of all the corporeal proprium (Arcana Cœlestia, n. 10,283), whereas, man's proper plane of thought is the natural rational to which even the truths of the Word are addressed, and in which is the understanding that can be illuminated and lifted up into the light of heaven.

And when man by studying Divine truths comes into this light and forms his life according to it the Lord gifts him with conscience, from which he then thinks, and conscience as we know, is of higher or lower quality according to the order of divine truth of which it is composed, and here we begin to see the value of the higher and more abstruse truths, inasmuch as we read, "Hence a more perfect conscience can exist with those who are more enlightened than others in the truths of faith, and who are in a clearer perception than others" (*Ibid.*, n. 9114). And this is again emphasized and adjoined or attributed to its plane of thought in the following passage, "Man cannot believe these things because he does not think beyond worldly and corporeal things, and therefore supposes that the interior things with him are nothing, where yet they are everything, and the exterior, that is, the worldly and corporeal things, in which he places everything, are relatively scarcely anything." (*Ibid.*, n. 3345.)

Thus we may see there is always a balance kept between the views of man as to the relative value of internal things and external, and the plane on which he thinks; so that in

the above extract we are told we cannot place any value on interior or higher things so long as we do not think beyond or above worldly and corporeal, that is, sensuous things; and we are once more reminded that the mind of man must progress into higher states continuously during our lives here, or retrogress and return again to the sensuous and corporeal states that we started from, but this time to make it our permanent condition in this world and the next.

But the higher values of internal truth and its accompanying good become more immediately evident when we give due heed to what we are told of the highest state attainable by man in this life; that is, the third and latest opening of the spiritual mind, namely, the celestial, which accords with the highest heaven; for to this state appertains that love to the Lord which alone can make a man entirely devote himself to service to the Lord's kingdom irrespective of reward, or of the praise and appreciation of his fellow-men; while at the same time it gives him a true idea of himself as relatively nothing apart from his reception of good and truth from the Divine, which he acknowledges to be never his own but always the Lord's, given him solely for use to others.

For it is plain that so he becomes an active form of use, indeed, a part of some organ in the Grand Man, and his life and happiness consist in the activities of the use he performs; though never for a moment does he lose his sense of individuality, and therefore of active enjoyment in his work —far more, indeed, does he enjoy it than if he had originated it; for man tires of everything that has his proprium or self love for its origin, though nothing but experience, as we began by saying can teach him this.

This state or condition, in which truth comes to perception, not, as heretofore, from acquired knowledge, and from a faith so derived, but from internal perception, exists because they are in the good of love to the Lord and in that good we read all truths are sown.

Moreover, we are told that "they who are in the celestial kingdom of the Lord, do not come to know truths from their intellectual part, but perceive them, for the good implanted

in the will, is presented in its quality and in its form in the understanding, and is there in light as from flame; the form of good and its quality is to them truth, which is not seen, but perceived from good." (Arcana Cœlestia, n. 9818.)

It is a common truism that truth is the form of good; to the celestial it is perceived as absolute fact that does not require statement, "But with those in the celestial kingdom truth does not become knowledge, or faith, nor conscience, but it becomes reception in the good of love, and in proportion as they live according to it, it becomes perception, which increases and is perfected with them according to love." (*Ibid.*, n. 10,124.)

So it should be with all of us, for we are told that it is the will of the Lord that all men should come into heaven, and not only into heaven, but into the celestial heaven; therefore we may be sure that it is we ourselves who prevent this happy consummation by clinging so closely to the externals of life and making so much of the worldly, the sensuous, and the corporeal. It is true that we are born into utter ignorance, and all knowledges come to us by an external way. That we do not know truths, or accept them, when they oppose our natural loves, without arguing and debating about them; for the Lord has given us liberty to do this, and rationality wherewith to understand the truth if we will make our worldly and corporeal desires and lusts submit to its reception, and be ruled by it; and the Lord provides, by influx into us in childhood of that desire and love of asking questions for the sake of information even before we have any definite use for it; while our doctrines teach that, "by knowledges alone we approach the Lord," that "the man of the Church must be regenerated by the knowledges of good and truth" (*Ibid.*, n. 6025), that "all the scientific and all the cognitive, are insinuated into the thought through the sight and hearing, and thence into the will, and so through the thought into the act" (*Ibid.*, n. 4247), also that "there must be spiritual knowledges with man in his natural, in order that spiritual perception may come forth" (*Ibid.*, n. 9103).

Surely then, it behooves us to study more and more deeply as time progresses towards its end with us; for there is no possibility of arriving at the end we seek, if that be heaven, in any other way; and to us of all men, to whom these internal truths are now accessible, there can be no excuse; for we certainly are the custodians, as we are also the publishers, of the heavenly arcana, now being made known to the human race; and it is a great error for us to sit in judgment on our fellow-men and imagine that the things of angelic wisdom which the Lord has made known, and brought out from his Word for the use of the men of today, are too abstruse for them to understand. That is no part of our business. "Shall not the Judge of all the earth do right?"

Doubtless it seems to many that the world is not ready to receive, or even to understand, such doctrines as that of the Human Form, or of the Divine Truth as the verimost Formative Principle, nevertheless it is the Lord's will that they should be made known or they would not be known to us. And how do we know of the minds that may be opening to receive them?

And how can we better help our race than by spreading these knowledges of spiritual things from which may be learned the true governance of the natural, moral, civil, and social affairs of men now in such terrible disorder—how better do away with war amongst the nations of the earth, than by showing in the dear light of our doctrines that we are all children of one Father?

It is, of course, well known that the Lord has in His mercy provided that even in a consummated church none that can be saved for heaven shall be lost. But for that very reason he has given these newly opened truths before the consummation is completed; and those of us, perhaps the majority of our number, who have come out from amongst those various bodies that together constitute the old or first Christian Church, must surely do our part to learn, and then to inculcate, the truths that will best reach their obscure condition, and not leave them simply to struggle against the adverse conditions of falsified doctrine, pre-

sented as the Word of God, and an erroneous conception of the Lord in His Divine Humanity.

It is also true, as many of us can testify, that it seems much more easy and plausible to teach the doctrines as concrete matters, as provable as the rule of three, or the first proposition of Euclid. From our present point of view there is no possible way of denying their logical sequence, their appeal to the hard facts of common sense; and we think sometimes, that by leaving out a few points for which the world is not ready, we can carry our audience with us and make them all New Churchmen in a very short time. And so apparently it can be done, for a time, and we can and do carry them intellectually along with us, as the writer of this well knows from experience, and the state of adhesion and reception lasts till the intellectual excitement has died down and the old unreformed or unrepentant will has concluded it is not ready to adopt the stringent laws of order, honesty, sobriety, chastity in thought and act, to forego revenge, and make the sensuous and corporeal submit to the rational, and the whole of the natural correspond with and serve the spiritual mind and its Lord and Master; and perhaps all they have gained is the idea that God punishes no one, and that hell is not so bad a place after all.

Therefore we are instructed that the Lord guards man from entering directly from the sensuous to spiritual things and that in fact only as he learns to shun his evils can he enter upon the goods which those evils oppose, nor is there any entry from the scientific, but from the rational is the first degree of the natural mind to experience regeneration, and by means of it the scientific, and last of all the sensuous.

Among the abstruse subjects for whose elucidation the world is now waiting are those of the Human Form and its prototype the Divine Human, which may almost be called an all inclusive subject, for "all things above man are in the human form, and all things below man aspire to it"; the subject of Re-action, which includes that of influx and equilibrium, and also shows the necessity of the written Word in all its forms; while a third subject, calling for research and

exposition, is that of Divine Accommodations, which covers so much that is at present but little understood respecting that great end of the creation, the formation of a heaven from the human race and the assumption of the Divine Humanity as a means thereto.

By such means only can men learn to distinguish between the seeming and the real, and so we read, "one who from the appearance believes that human prudence does all things, cannot be convinced unless by reasons from deeper investigation, which are to be gathered from causes. . . these reasons must be presented in their order." (Divine Providence, n. 191, 192.)

The necessity for deeper investigation, as well as the great lack of love for it, when the Arcana were being written by Swedenborg, are more than once spoken of in the writings of the Church; but surely at this time, when the Lord is making His second coming by means of the internal sense of the Word, we, who have the books on our shelves in our homes, incur a great responsibility if we neglect so beneficent an opportunity to benefit ourselves and our fellowmen, for, at least in our sober moments of thought and reflection, we must know that no earthly riches, pomp, fame, or glory can for a single moment be compared with the heavenly riches enclosed for our use by the Divine Providence between the covers of those books that expound the heavenly doctrines of the Divine Word itself. Moreover, no less than eight pages (sixteen columns) of the "Concordance" are taken up by passages from the writings concerning instruction, shewing its necessity during our life in this world and its increase in the next according to our affection for truth shewn in our lives here, which affection increases with us only in the ratio in which the love for worldly and corporeal things diminishes, for they cannot exist together, as we read, "The internal man thinks lightly of external things, and the external man thinks lightly of internal things." In addition to this, and over again are we told that the Lord comes to man in that which he knows, and not in what he does not know, as in the fol-

lowing: "The Lord inflows into those things with man which he knows, and not into those which he does not know; and therefore He does not amend what is evil or false until the man has been instructed that it is evil or false" (Arcana Cœlestia, n. 9088), and also the following, "For the Divine influx with a man is into the truth in which he has been instructed" (n. 8441), and other places; while we are also warned as follows, that "they who live merely according to the rules of morality, without any particular concern about being instructed are in the first or lowest heaven" (Heaven and Hell, n. 33), and at the same time they have to be instructed after passing from this world before they can enter into that lowest heaven, and their errors and fallacies taken away from them by a much more difficult process of vastation than would be necessary here; for as we know, we are all born in this world for that very purpose.

A wider view of the subject takes into consideration the fact that our business here consists not in learning truths for our own sake only, but also for the good and use of others, for from the higher spiritual planes of truth, and of thought therefrom, we can look down into the disordered condition of the moral, civil, and social affairs of the communities in which we live, and point out to others the true remedies for them. But this larger subject requires more space than can be afforded here, and subdivides into so many branches, each requiring its own remedy, which remedy can be found only by instruction, and by deeper investigation of the newly revealed truths from the Word.

T. Mower Martin.

THE FIRST TWELVE UNITS.

THE revelation of the internal sense of the Holy Word and the elaboration of that sense by means of the doctrine of correspondences is for those who are able to grasp the conception in the nature of the discovery of a New World. Emanuel Swedenborg has been likened to the great Columbus, and we who follow in his wake occupy the position of the early navigators who laboured to map out and settle the shores of the Western Continent. As some sailed for the fairy islands of the Spanish Main, while others of less romantic temperament were voyagers to Virginia, or to the coasts of New England like the Pilgrim Fathers, so each of us may be engaged in exploring a special sphere of a vast spiritual universe the door of which has been thrown open to us through the writings of Swedenborg, and each adds his share of hard-won treasure to the common fund. It may well seem that the venture which the writer now sets out to undertake, and in which he asks for your sympathetic comradeship, is directed to an unattractive goal, which we may liken to the inhospitable and fog-bound coasts where bleak Labrador strikes out her capes into the Atlantic over against Britain.

Be this as it may, the subject of Bible numbers has long held him spell-bound, and thither he must wend, hoping that even on such a quest some may be found to accompany him. The use and value of the correspondence of numbers in Scripture is plain to all New-Churchmen, and it was this which first attracted his attention, but it was the elusiveness of the same correspondence which rivetted it. Bare and forbidding the ground appeared at first, yet he felt that here, as in any other spot of this wonder-world of spiritual realities, there lies a promised El Dorado. Let us take hope; the failure itself of the worldly adventurers who sought the

Golden City means earnest of success to such as are spiritual seekers.

Doubt has been thrown on the expression "the correspondence of numbers." Have numbers a correspondence? Assuredly so, though not on a par with that of the objects numbered. If we regard correspondence as expressive of the relation of cause and effect, then every natural object must have its spiritual cause, counterpart, or correspondent. The correspondence of one apple is the same as that of two or of any number of apples. But, referring to the child's school chart where it is shown that one apple and one apple make two apples, the correspondence of one is not the same as that of two, nor of any other number. The fact, as the teacher using the chart recognizes, is that number is a mental conception; for the teacher must get rid of the apples, cherries, or other aid, in order to get to arithmetic, for this deals with abstract ideas. If we see two coins the mind has a sense of duality, if one be removed the remaining coin, itself unchanged, has no suggestion of duality; if a third be added, the impression of trinity is formed and not of duality at all; and so on. The numerical conception is an abstraction.

Realizing this is taking a first and necessary step toward the just comprehension of our subject. With numbers the basis of the correspondence is not a concrete object, but a mental conception. Most plainly is it so in certain instances, as "the first day of the month," "the fourth watch of the night," and as certainly, though not so obviously, in other cases. The recognition of this removes many preliminary difficulties in respect to the use of numbers in Scripture. Numbers of armies, of the slain, or of sacrificial victims, are not necessarily subject to tests of historical exactitude. The basis of the correspondence is not with the individuals but with a mental concept. The Scripture use of the number forty furnishes us with an apt instance. Modern Biblical students have suggested that this number is employed by Scripture writers to express an extended period of time, irrespective of the exact number

of years. As New-Church students, we are familiar with the thought that forty is expressive of the full period of temptation, and surely there is no other experience that we know of which coincides so exactly with that of an extended period as the experience of temptation. It is when we are tried to the utmost of our endurance, that time seems to lag. If then the writers of Scripture express an idea of extended duration by the use of the number forty, the mental concept is unquestionably a fitting basis for the spiritual meaning as laid down in our doctrines; thus Swedenborg's teaching is confirmed.

In the writings of Swedenborg reference is frequently made to the fact that the correspondence of certain numbers is evident from their being the product by multiplication of other numbers; and we are also again and again reminded that the mere multiplication or division of a number does not alter its essential meaning. Due consideration must be accorded at the outset to this distinct teaching, lest from the method pursued later in this paper there might appear to be an intention to bring it into question, since our attempt will be to develop and demonstrate the spiritual meaning of the first twelve numbers as a series of units, consequently, without recourse to the assistance of multiplication.

It is probable that the reiteration of these facts has led our New-Church students to adopt the use of multiplication and division as their usual means of illustrating the correspondence of numbers. As a simple and effective means of arriving at results this custom is on a par with the use of the multiplication table, whereby we obtain the product of two or more numbers while avoiding the toil of addition. We recognize however in multiplication merely a formula for stating the results of addition. The essential fact of all multiplication is addition. So comparatively students of Scripture are enabled to deal effectively with the correspondential values of compound numbers through possessing the data furnished them in Swedenborg's elaboration of the correspondence of simple numbers. But for purposes of independent investigation such a method is of necessity for-

bidden. For the purpose of our discussion, the correspondence of the compound numbers, equally with that of the simple ones, should, if possible, be demonstrated.

Lest such an effort at independence be thought presumptuous, let attention be paid to this consideration, even though the correspondence of most of the numbers dealt with can be derived from that of their factors, yet this aid fails us when we come to deal with five, seven, eleven, or any others which cannot be so split up. In these cases for the demonstration of the correspondence we must rely on addition, and show that the correspondence of five arises from the addition of a fifth unit to four, and that of seven from the addition of a seventh unit to six. Yet this principle being observed in these cases may assuredly be applied in others, so that we may also say that eight arises from the addition of an eighth unit to seven, and so on. The correctness of such a method of dealing with numbers when in a series, may be illustrated from the first series presented to our notice in the Scripture, the series of the days of creation. In the original language the enumeration is as follows: 'one day,' 'a second day,' 'a third day,' and so on. That which follows 'one' cannot be other than 'a second,' and in this necessity is involved its correspondence. Only 'a third' can follow the 'second,' and so on. The quality in each case is distinctly determined by the sequence, and can consequently be ascertained therefrom by adequate examination. But we need not rest here. The correspondence once determined by the sequence of the number is capable of illustration by any other relations borne by that number; thus the seventh unit in the series is at the same time five and two, four and three, and the double of three and a half. Here is opened up a field for most extended investigation. Awaiting such investigation we may reasonably assume that spiritual possibilities are involved that are co-extensive with the mathematical.

Numbers are introduced in Scripture in the first instance in a series, of which the term is seven. We shall do well to accept this series as a basis for our investigations. From

our knowledge respecting the spiritual interpretation of the days of creation we recognize that the septenary series contemplates individual regeneration, and we consequently conclude that upon this the correspondence of its terms is based. This series sums up the operation of the Divine good and the Divine truth, which may be numerically indicated by four and three respectively. In seven, which is the sum of four and three, a full term is reached.

A second series introduced in Scripture, and occupying a prominent place there, is the duodecimal, the series whose term is twelve. This is the series employed in the enumeration of the sons of Jacob, the tribes of Israel, and the Apostles of the Lamb. These enumerations contemplate humanity as a whole, embody the conception which we call the church, and necessitate that grander reality, the Divine Humanity, without which mere humanity at its utmost would be a figment and a failure. It is plain that this conception includes the former, just as twelve includes seven, while in scope it surpasses it. We all need to look beyond the concerns of our individual salvation and upon this larger sphere, since by so doing our thought is widened and our sympathies are extended. The relation of these two series is plainly indicated in the fact that whereas the term of the lesser series, namely seven, is the sum of four and three by addition, twelve, the term of the greater, is the sum of three fours, or of four threes. In seven the three is merged in the four, but in twelve, regarded as three fours, it remains discreted. How the presence of the three is insisted on may be observed in the fact that the sum of the units in twelve, and also in all its multiples, gives constantly a number divisible by three.

There is still a third series to be noticed, that is the decimal, of which the term is ten. It cannot be said that Scripture introduces us to this series, for the world counts by tens, and Scripture merely adopts its numeration. This series, like the decimal system with which it is allied, contemplates the world chiefly, and deals with its concerns, accounting for God and heaven even as representing a certain

worldly value. So shekels, and armies are counted by tens. We must remember too that there are Ten Commandments, and take warning that the plagues in Egypt were ten. We may at once offer the suggestion that this series of ten falls short, since there are in human life states which the world cannot appreciate. Thus arithmetically ten falls short of twelve, and were we at this point in a position to define the correspondence of two, we should find that the worldly conception and measure of life falls short of their spiritual value precisely by that which the two indicates. But to do this would be to digress and to anticipate. This much we may say at present, that a true and worthy estimation of nature leads up to and insists on the reality that is above nature. The aim of true philosophy is the attainment of knowledge of the Divine. Any philosophy that professes to prove the non-existence of aught above nature is inane on its own confession. Plainly then the acknowledgment of God is the term of this series.

Since twelve is the most comprehensive of the series we have had under consideration, we propose to examine it in detail. First of all we observe that twelve is a trinal number, being composed of three fours, which trinity involves its completeness and perfection. The underlying reason of this threefoldness will be disclosed as we proceed.

From the unit all numbers originate, yet in the strict sense one is not a number. One, when employed in relation to others, is regarded as a number, yet simply and apart from relation one is the absolute, the real, the I am. As Scripture says, "I am God, and there is none else." One therefore must stand for the Divine, for the truth absolute which in its essence is good, although it is called truth. The correspondence of one is therefore with good, and it is also with truth; with the one or the other according to the relation in which we view it. Viewed apart from relation, the correspondence of one is with truth absolute which is the only good, thus the Divine. How remarkable in this connection are the words of H. de Balzac in his novel "Seraphita."

"He [God], like the unit, is the origin of number though having nothing in common with numbers. The existence of number depends on that of the unit, which is not a number, but the parent of them all. And God . . . . is a Stupendous Unit, having nothing in common with His creatures, but their Parent nevertheless."

Two arises from the addition of one to one, and along with duality, as essential to it, arises also the conception of conjunction, such conjunction as we meet with in the one sight of the two eyes and the one hearing of the two ears. Such conjunction flows from the absolute union of good and truth in the Divine nature, wherein good is of truth and truth is of good, and of which it is written, "what God hath joined together let not man put asunder." The Divine which at first appeared as truth absolute is now conceived of as truth conjoined to good. Hence it follows that in pairs, as the eyes or the hands, the one member refers to truth and the other to good. The correspondence of two is therefore with conjunction, for absolutely two proclaims the conjunction of good and truth in the Divine. Three is obtained by the addition of one to two. Up to this point we are unable to derive any of our numbers by multiplication, for we cannot even say "Twice one" until we have obtained two. The reason for this seems to be indicated in the fact that these three numbers intimately represent the Divine, and the Divine in itself is uncreate. So three must be arrived at by addition. Since as already seen the two involved are truth and good conjoined in the Divine, the only concept adequate to the case is that which proceeds from the Divine, which again is truth. This then is the third, the added unit; and in these three we have expressed the only complete conception possible to the finite mind of the Divine, or of the Godhead, the conception known as the Trinity. Three is consequently the number of Divine perfection; as our Lord says, "On the third day I am perfected." The correspondence of three therefore is with fullness, and absolutely it expresses the Divine perfection.

Adding a fourth one to three we obtain four. The

question immediately arises, Can aught be added to the Divine perfection? By remarking that four is a number that may be obtained by multiplication, and that thus on our own showing in it we pass beyond the sphere of the uncreate the reply to this question becomes obvious. That only which we can conceive of as added to Divine perfection is the Divine creation. Creation as a whole, things visible and invisible, is from God without our interference, but it is separate from God, distinct from God. As a sphere apart from human interference creation is characterized and conditioned by one prevailing quality, the conjunction of good and truth. Thus we read that God says, "Are not my ways equal?" It is the same conjunction that exists eternally in the Divine nature, still it is not identically the same, because it is repeated on a different plane. Here we find the first illustration of the principle regarding multiplication, that it does not essentially change the correspondence of a number. Four is twice two, and its correspondence like that of two is conjunction. Still this in no way disproves, what has already been demonstrated, that the title of four to such a spiritual value rests finally on its being the sum of four units.

In the Apocalyptic vision we read, "The city lieth foursquare, and the length is as large as the breadth," indicating the ultimate harmony between Divine purpose and human achievement in outward life. Four has long been recognized as the world-number. What is written so widely in the four quarters, the four seasons, the four ages, and elsewhere, could not escape observation. Still none can understand the reason until he recognizes that the seal on God's handiwork consists in the perfect blending therein of good and truth, of love and wisdom. Here we may pause to note the remarkable fact that while in the external sphere the conjunction of good and truth is symbolized by four, in the inward sphere of human consciousness it is symbolized by two, and in the sphere above our consciousness by one. Thus the continued division of four by two, which brings us back to unity, illustrates the manifestation of goodness

in three degrees, good always being manifest through truth, that is to say, in conjunction.

It must be plain that we have now arrived at a term. The Divine Being and creation as the result of Divine operation involve all beings and all things, all states, all conditions, since "In God we live and move and have our being." Were men like the beasts that perish the circuit would be complete, and with the Divine Worker and His work all things would end. Were this so there would be no place for freedom, or for transgression; there could be no struggle and conflict, consequently no victory could be won leading to eternal portals, issuing in a Father's welcome. But while we think of God as He reveals Himself, and of creation as His handiwork of which we are part, we can go further and regard ourselves as in a sense distinct from it. We are conscious of something within us distinguishing us from the animals. This we may describe as the power of knowing God, or a capacity for spiritual things. Here is something fresh, a new concept, a fresh starting point in our series. When considered deeply it proclaims itself as indeed the original One repeating itself, for it is the sign of the presence of God in us. It is this of which Swedenborg declares, "There is a dictate in the souls of men that there is a God, and that He is one."

The addition of a fifth unit to four produces five. This fifth one is truth; not truth absolute which is the first, not truth proceeding which is the third, but truth revealed, that is truth present in our consciousness, truth specially our own; this is the fifth. This truth is not a subject of creation, which may be indicated by the fact that the number five is not a product of multiplication. It is in the order of the Divine operation, for God hath created the earth, and made man upon it. It is a germ, containing the earnest of a second creation. Within it may be traced the promise and expectancy of every human possibility; wherefore the entire church is characterized in the statement, "Five of them were wise, and five were foolish." The New Church employs a special term for this germ, calling it "remains."

The germ of man's spiritual life apparently is little, like "the least of all seeds," yet really it is much and many when developed; in absolute fact it is as much as is sufficient for the purpose intended, which purpose is man's regeneration. The universe itself does not furnish any more wonderful example of adequacy. Such is the correspondence of five. That it is the number of revelation we find illustrated in the facts of the five books of the Law, the five great divisions of the inspired Scriptures, and the five inspired books of the New Testament.

In following the second cycle we benefit from the observations already made regarding the first. In five we see the first one repeated, and to it we add one as before. The one now added is a sixth. Since five involves our knowledge of the truth, the conception which follows in order is that of doing the truth, according to our Lord's words, "If ye know these things happy are ye if ye do them." The added sixth is the performance of the truth we know, and in this sequence, namely of knowing the truth and doing it, we may trace in our individual experience the exact counterpart of what in respect of the Divine nature is called conjunction. It is our duty by practical application to add good to truth; the fifth unit represents the truth that is given us, the sixth the good which is thus added. But, as experience abundantly testifies, such a result can never be attained without a conflict, for none can obey without an effort; consequently six is distinguished as the number of labor and conflict, as appears plainly in the words of the Commandment, "Six days shalt thou labor and do all thy work." If the reason for this being so be sought, the answer undoubtedly is that unless we experienced conflict in conjoining truth and good no benefit could accrue to us individually from obedience to the truth. Herein lies the necessity. The cycle now before us concerned with our individual experience, and six, as the second term in this series, represents the way in which the conjunction of truth and good affects the individual.

We now observe that six is a number that can be derived

by multiplication, from which we may conclude that the effects flowing from obedience to the truth are in the nature of a creation. Are not churches, hospitals, houses of mercy, happy homes, works of art and products of science, all things in short that owe their existence to men performing the truths they know, on whatever plane, obviously creations?

Obedience to the truth, the note of six, is the battle-cry of that great day of God Almighty. When we take note that six is composed of a pair of threes, we may say that the one three refers to the truth itself and the other to the good conjoined to it by obedience—since all such good must bear the character of truth impressed upon it. If the idea of a pair of threes be kept in mind the intensity of the struggle of regeneration is plainly shown. In that struggle when we are conscientious we have the feeling that it is incumbent upon us to do the whole truth, and not merely to obey some little portion of it. Back behind the five, which speaks of the truth committed to the individual, is the three which speaks of truth in its fulness, and six is not only the adding of one to five, it is at the same time the doubling of three. So the eternal realities are always with us, and in their presence resides the secret of the intensity of the conflict of our life. But that very intensity has its purpose, for it makes us look to One higher than ourselves. Need we say that although in reality the task of regeneration is that of doubling the three, the Divine Mercy requires of us as our due share in it no more than the adding of one to five.

Here arises a practical and personal question; what do we individually add to the truth we have received? The possibilities are twofold, we may either obey the truth or disobey it. Following the line of thought suggested, that to three representing truth we may, by obedience, add other three representing good, it follows that when we disobey, and persist in disobedience, we are adding an opposite, that is three representative of evil. Thus we can understand that six should be the number of profanation, full and complete and can intelligently read this Scripture: "Here is

wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man: and his number is six hundred and sixty and six."

Our own consciousness testifies at once what is the seventh that can be added to this six. The seventh represents the result of conjunction effected by obedience to the truth. As the third term in its own series, seven stands for the truth proceeding from conjunction—specifically from the conjunction of good and truth in the individual life. Seven is therefore a holy number, and like three is the number of the Lord's Spirit. That such proceeding truth is not created may be indicated in the fact that seven cannot be obtained by multiplication. Seven corresponds with rest and peace, and also with holiness. It is the note of individual perfection, just as three is of the Divine perfection, of both of which holiness is the predicate. Hence the command, "Be ye holy, for I the Lord your God am holy."

Seven is, as we have already noticed, the term of the first Scripture series. That series deals with regeneration, with God's work in the individual soul, which attains completion when we are at peace with the Divine, and the Lord's Spirit operates freely in us. God communing with us of our relation to Himself, teaches us through this septenary series. Were there but one individual concerned the Divine teaching might end there, since it is enough for the individual that he be brought into the state of peace represented by the Sabbath. But in fact no individual is, or can be, alone; every one is surrounded with countless others, hence there exist other possibilities, immense and indefinite. These we must take into consideration, even as Jesus did, for He said, "for their sakes I sanctify myself, that they also may be sanctified through the truth." Six days and a Sabbath do not bring us to the end of all things, they bring us to an eighth day that ushers in another week. Introspectively it is right to regard personal sanctification as an end, yet we must turn ourselves mentally and take a reverse view. For us all there is this other point of

view, and while holiness is the end of one complete series, it also furnishes a starting point for another.

The peace and holiness achieved by the individual cannot remain locked up within him, if it is to exist and persist it must go out from him to others. We cannot conceive this holiness as real without such a result. The presence of holy men will make a holy place, the sphere of their life, their looks, their words, their actions, bring this about. Heaven exists in the regenerated individual subjectively, but in his intercourse with his fellows it exists objectively. The eighth which is added to the seven is the objective heavenly life. This is a subject of creation, as is possibly shown from its symbol eight being a product of multiplication; it is the conjunction of good and truth at its fullest and best, as eight is the cube of two; thus it is the consummation of God's own purpose. Heaven's qualifying note is good, although men imagine it to be truth, and so plunge themselves into dense ignorance on the subject. There is no truth any angel could express that we could not point to in the Divine Word, which is the source of wisdom to the angels as well as to us, whereas the simplest deed of mercy done by an inhabitant of heaven cannot be approached even by the tenderest, gentlest, kindest action of the noblest of the inhabiters of our earthly sphere; certainly, "the least in the kingdom of heaven is greater than he." If only men would believe it, heaven is love, and love, and yet again love. Thus it is well represented by two times two times two. Is truth then out of count? Not so; love may be everywhere in heaven, but it is love formed by truth, for eight, the number of heaven, is two at its third power.

Having thus examined the second cycle of four, we cannot fail to notice its parallelism with the first cycle, so striking as to suggest the thought that it must be a repetition under fresh conditions. Thus the first and fifth terms are the truth as a postulate, the second and sixth the truth as conjoined with good, the third and seventh the truth proceeding from conjunction, the fourth and eighth are the

ultimate and objective result. Since four is the world number, we may call eight the spiritual-world number. In each the old ends, and in each we see the new beginning. The Divine creation indicated by four includes man as an individual, and thus paves the way for the second series; so heaven, to which the number eight has brought us, introduces the idea of humanity in the aggregate. To this aggregate the Divine operation also extends, and in relation thereto it runs a full course; hence the necessity for a third series of four before the limit of our conception can be reached. Just as the presence of man as a self-conscious being in the sphere of the Divine creation necessitates our conception of the cycle of truth and good as concerned with such an individual, so the existence of the community of human souls necessitates our further conception of the cycle of truth and good as applicable to humanity as a whole.

It may appear that whatever is true of the individual should be true likewise of the community, and in one sense this is so; but we have also to bear in mind that where many are concerned fresh possibilities cannot fail to be introduced. Our concern now is with such possibilities, for the numbers, nine, ten, eleven, and twelve, are concerned with the cycle of truth and good in its application to humanity as a whole. With reverence we admit this task to be most difficult. Our subject is the church in that widest sense in which it includes every human being, past, present, and future, in its relation to the truth. Possibly where the relation of the truth to the individual life is clear cut its relation in this vast field may seem indistinct. If this be so, may it not justly be ascribed to the finiteness of our perception of such an all-embracing subject? At the outset we ask permission to take as a lamp the sequence which we have traced in the first and second cycles, trusting this may be permitted as a concession to our human limitations.

Following this course therefore, and observing that in each cycle the first term has stood for the truth—one the truth absolute, five the truth which is committed to the individual—we infer that the number nine should represent

all spiritual truth communicated, or communicable, to mankind. It represents revelation in its entirety, including the revelations of all ages, and of all churches; "the true light that lighteth every man that cometh into the world." That nine should signify the completeness of truth, indeed its entire completeness, is necessitated from nine being three threes. Revealed truth regarded as a literary fact is a subject of creation. But truth in its completeness so long as it remains truth remains wanting, even as the perfection of theory without practice. Nine, although it thus promises perfection, is still the wanting number. The man must leave his ninety and nine sheep in the wilderness and go after the one that is lost until he find it. Nine is the number of revelation in its fullness, so when every truth was falsified, this was represented by darkness over all the land from the sixth until the ninth hour, and in the ninth hour Jesus cried out.

Truth revealed to the church, or to mankind is nine, and following the line of thought traced in former series, we must conclude that the one to be added is the good to which that truth is conjoined. This then is the tenth. But we ask, Can any of us, can all mankind together, carry out the whole of this revealed truth? We cannot, we do not. Only One has ever conjoined this fullness of truth with good, the Lord Jesus Christ who fulfilled the Scriptures. Think how we express the number ten in Arabic numerals; we put down a cypher and prefix to it a one. What is this but expressing our own inability, and making acknowledgment of Divine redemption? We say in short that the Divine mercy is measured by human need. Ten therefore is the number of spiritual realities, the number of redemption, the redeemed are numbered by thousands, as Scripture declares, "showing mercy to thousands." This number can be obtained by multiplication, for our Lord Jesus Christ was a man in the world, His life was really lived in the world, His glorified Humanity is not a fiction or a phantom, but a distinct object of creation. Merely as matter for wonder we may observe that in the Roman num-

erals ten is denoted by the sign of the cross. By halving ten we obtain five, the germ from which all spiritual life proceeds. Ten is its fruition. The life of the Saviour is the full flower of humanity; this much the world may grant; but that Jesus is God, the precious belief of the members of the church, this is beyond the world.

In ten therefore we arrive at another turning-point; the period of numeration for worldly purposes is ten. In saying this we imply no reflection. Provided our worldly experience and worldly concepts lead us to the acknowledgment of something above and beyond themselves, they certainly fulfil their use. The world counts up to ten, and by then placing a unit in the upper rank makes thus an open acknowledgment of the existence of something higher, and of something higher again, *ad infinitum.* So far the world may take us, but it is only by virtue of our spiritual capacities that we conceive this something Higher to be God. The truth given to mankind, itself the subject of critical examination as any other information, but of which the world does not see the purpose, is conjoined with good in the person of the Divine Redeemer; and while the world turns here, the spiritual mind presses on.

We are thus face to face with Him in whom is accomplished that which is forever beyond us; He is the incarnation, the actualization, of "the true light." What then can we do but make admission of our own utter inability? We feel like John when he says, "I fell at his feet as dead." What follows must be the emptying ourselves of ourselves, that is in Scripture phrase, denying ourselves, losing our own life. This concept, the first of which the world knows nothing, nor ever can know, is the one added to ten, the eleventh. It is the effect of the sphere proceeding from the Divine Redeemer, producing in us the utmost humiliation. As this is not a subject of creation so its number eleven cannot be obtained by multiplication.

This leads us on to our conclusion, for when mankind are thus emptied of self they are consequently filled with the Divine Spirit and so incorporated in the Divine-Human

of heaven. As this follows, and must follow, it is the twelfth. It is the creation, not of the world, nor of heaven as a sphere of our life, but of that vast community of souls constituting the Grand Man, of which the inmost soul is the Divine Man, Jesus the Christ.

Its symbol, twelve, is truly a wonderful number, collecting into itself every conception. Its half, six, points to conflict and temptation as necessary to the spiritual life. The half of this, three, shows us that its basis is truth. Yet twelve by multiplication involves two twice, as well as three once, telling us that with truth good is thoroughly inwoven. Further analysis reveals further wonders. Twelve is eleven and one, it is a state existing through the acknowledgment of our own incompleteness and of the Divine perfection. Twelve is ten and two; it is the fullest scope of our worldly experience qualified by love or the conjunction of good and truth. Twelve is nine and three, involving the harmony of truth revealed with the truth as it is in God. Twelve is eight and four, the fullness of heaven and earth, the completion of the Divine purpose. Twelve is seven and five, since it involves not only the regeneration of the individual soul, but the perpetual repetition of that process. Twelve finally is six and six, the conjunction of truth with good in all states through which men pass.

What more may be said of the number of perfection we cannot tell now: at some future time it may be profitable as it surely must be delightful for some New-Church student to pursue the subject further. At present it seems best to gather up the threads of the argument in a brief summary.

What we have observed in our examination is this. The first twelve units form a complete series. This series may be regarded as consisting of three cycles of four members each. The first cycle starts from the conception of the Divine and leads to the conception of man. The second cycle, starting from the conception of man as an individual, leads to that of humanity as a whole. The third cycle, starting from humanity as a whole, leads us by the con-

ception of the Divine Human back to the Divine. Thus our series in its three cycles is complete.

Having thus traced it, may we not conclude with the words of our Saviour's great prayer of intercession? "The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

LEWIS A. SLIGHT.

THE WORD AS A WHOLE:
III. THE PROPHETS AND THE PSALMS.

THERE are broad features of the Prophets and Psalms which serve to indicate, if not to define, their place in the spiritual meaning of the Word as a whole. For that purpose four are relied on in this paper.

1. When we seek to characterize this section of the Scriptures as one of the units of the whole, we realize for one thing that Israel has now been swept out into the world. The divided Monarchy is an object of interest to the world about it; the world inevitably an object of interest to it. Israel has at least life, if not wider empire, at stake, in the movements of the nations around her. She ceases to be provincial now. The period of the Prophets and Psalms is the period in her history when she strikes treaties with world powers. Put the other way about, it is the period of invasions into Palestine. Israel is out in the world, subject to incursions from, attracted to alliances with, world powers like Egypt and Assyria.

2. A second large fact of the prophetical literature,—Israel's course out in the world is not happy. Within herself she is rent in two, and in the northern kingdom more especially there is instability and anarchy. The alliances which she seeks about her, now with Egypt and again with Assyria, bring down on her the condemnation of her prophets. These lonely men, heralds of her Lord of Hosts, messengers to her conscience, labor to prevent alliances that let in heathen deity and practice. For the most part they meet with wilful opposition. Contact with the world sets Israel's worst self active. The prophets, indeed, effect some magnificent recoveries from the general decline. Elijah under Ahab, Isaiah under Hezekiah, and the Book of the Law under Josiah initiate reforms. But all that these effect others soon undo. Manasseh starts a bloody re-

action against the prophets. Jehoiakim lets back all the heathen practices which Josiah had succeeded in banishing. In spite of statute and prophecy Israel, stiff-necked, takes her own way. Both monarchies come into increasing bondage to their own folly. Captivity among the nations with which they have coquetted is hardly an aggravation, rather only an externalization of their condition. Then, at last, the Jews begin to realize their national mis-doing and sin, and to despair.

3. Now they prop themselves on their past. They rehearse all the loving-kindness of Jehovah in former days. They fairly nurse past mercies. They draw all the hope and comfort they can from them. For a third large feature, great, wonderful summaries of the past mark this section of the Word. Down to the last of them, prophets keep pointing to the past. Malachi cries, "I have loved you, saith the Lord." The authors of Psalms keep recounting "the mighty acts of the Lord," "His signs and wonders," "the multitude of His mercies." It is the period, too, of codifications of laws and statutes. A great inventory is going forward in Israel. It is the period, not of the story, but of reflective writing. Israel is taking stock of her past. Is there any promise in it for times like these? And some of the passages in this literature search "the days of old, the years of ancient times" (Psalm lxxvii, 5), the age of Ancient and Most Ancient Churches. Is there *any* lesson, any promise for times like these?

4. The hope that springs up out of this retrospection makes a fourth large feature of this section of Scripture. It is hope in Him to whom all their past is testimony. They sought to maintain themselves by Egypt's help. They found it vain, and Jeremiah right. They had tried Assyria. They wished that they had heeded Isaiah. For they found themselves only worse off than ever. Now what? The prophets answered, Believe that these nations are the "rod of Jehovah's anger," "the staff in their hand His indignation," and that having served their use to Him, He will break them and cast them away. But when? In His time.

Israel *must* come to rely on Jehovah again. Isaiah indeed was able to speak comfortably to Jerusalem. He and others began to predict a great Deliverer and Restorer. A remnant gathered about these predictions—predictions that began to have literally a cohesive force in Israel. Malachi bade these that had a residue of the spirit to hold by the statutes and the ritual; the Lord would come suddenly to His Temple.

Our question is, In what stage of the spiritual experience of the individual are these four large features of this section of the Scriptures reflected? The spiritual sense of the Word is to be found as living truth in the spiritual development of the individual. Where in that development does this section of Scripture fit in? It is marked by four large features: Israel is out in the world; its course is a decline full of crises, arrested now and then by reform, but not for long, and hurried at last by Israel's fondness for alliances that meant distrust of Jehovah, to ruin and captivity; in captivity she summarizes her past to herself and looks to it for heartening; and hope of final deliverance rises in her, and while she waits she does her duty of obedience to the statutes. Israel has learned a lesson. She has a sense of her evil. She has proved the futility of self-help. She has come back to her God—at least she awaits His Messiah. Is there a more perfect summary of these four features than in Hosea? With its allusion to Israel's avoidance now of Egypt and Assyria?

When Israel was a child, then I loved him, and called my son out of Egypt. The more the prophets called them, the more they went from them: they sacrificed unto the Baalim, and burned incense to graven images. Yet I taught Ephraim to walk; I took them on my arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love; and I was to them as they that lift up the yoke on their jaws; and I laid food before them.

How shall I give thee up, Ephraim? How shall I cast thee off, Israel? How shall I make thee as Admah? How shall I set thee as Zeboiim? My heart is turned within me, my compassions are kindled together. I will not execute the fierceness of mine anger,

I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee; and I will not come in wrath. They shall walk after Jehovah, who will roar like a lion; for he will roar, and the children shall come trembling from the west. They shall come trembling as a bird out of Egypt, and as a dove out of the land of Assyria; and I will make them to dwell in their houses, saith Jehovah. (Hosea xi, 1-4, 8-11.)

Place Indicated of Prophets and Psalms in Inner Sense

To what stage in individual religious experience do these four large features of the Prophets point us? To what stage but that when a man is realizingly out in the world, and it has compromising interests in him, and he is attracted to it in ways which would lower him? His meaner desires and aims, his own ideas and his self-trust are excited, and positive evils provoked, to which he comes into bondage gradually, although he manages temporary reforms, inspired by prophetic ideals of things better. As the struggle goes hard, he summons all his spiritual resources, estimates what promise his past holds in higher instincts, in spiritual beginnings, of whatever personal antiquity. These he rallies, and the hope springs up, when all reforms fail such as self-culture can manage, that the God of his past, of his childhood, that taught him to walk and took him on his arms, will in time bring him out of this bondage. Does not the section fall in manhood's disillusionments, when the world grows on one's interests, and obscures aims that are above it, while it excites ambitions on a level with it and evils that are of it, until, despite principle and ideal prophetic of a finer destiny, the man is in bondage to his worse self? He is no worse than he was before. He is only realizing his evil. He is learning his need of a Saviour. He had first, against his better knowledge and feeling, to trust to his Assyria and Egypt, to learn the weakness of self-dependence. The gist of the outcome of this stage of spiritual experience is—realization of his need of a Saviour, of One who can lead captivity captive, of One who, having used this other Assyria and Egypt of the soul for his purposes,

will at length break His instruments and cast them away.

This man is being "vastated." He is undergoing that self-realization in which his evils become only too patent, and the spiritual elements in his character are freed from them. The man himself is sunk in consciousness of his evils. He is dragged down past all reforms by them until he is in despair. He comes to loathe them. He turns from them to a Deliverer he would have none of before.

That it is vastation and this experience of it to which the Prophets as a whole refer is corroborated in the fact that the spiritual sense of the Prophets as summarized by Swedenborg has for its largest theme by far just "vastation." The subject fills the spiritual sense of the Prophets, more especially Amos and Hosea, Daniel and Ezekiel, Lamentations and Jeremiah. In Coronis, Proposition xxii, it is remarked that "Almost everywhere the prophetic Word treats of Vastation and Consummation, also the Last Judgment, the Lord's Coming, a New Church and Redemption."

The Psalms in Particular

But these four large features belong more especially to the Prophets. What of the Psalms? Where do they fall into place?

They also disclose Israel among the nations, alliance-hunting to her spiritual hurt and finally to her political doom; they also reveal Israel's wilfulness in pursuing her own course; they, too, rehearse the wonders of the past; but above all they sing Israel's final hope in Messiah. They are songs of aspiration after redemption. They contemn self-help, and exalt Divine aid. "Some trust in chariots, and some in horses; but we will remember the name of the Lord our God." Doubtless the Psalms are also largely the product, and certainly they were the carefully kept treasure, of the remnant whom the Messianic hope held together. They are the literature of the hope that "the bones which Thou hast broken may rejoice." They are the literature of the prayer, "Make us glad according to the days wherein Thou hast afflicted us, and the years wherein we have seen evil." It is very natural that the Psalms of the New Testa-

ment should come from members of the remnant that survived to see the hope of a Messiah fulfilled and the consolation of Israel effected.

The Psalms are also the literature of the Temple. We might gather the whole meaning of Prophets and Psalms around the Temple. The spiritual character that once was realized as an ideal and typified in Solomon's Temple was defiled and then razed after Israel for a time had been in corrupting and destructive contact with the world. It is the story of vastation in other terms. It is interesting to notice that some of the prophets declared that the Temple would be destroyed, and others that it could not be so much as captured. Isaiah declared that it could not be taken. The spiritual nature in man cannot be occupied by forces foreign to it. It *is* inviolable. But it certainly is lost in the midst of any moral devastation which causes thorough despair of self. The prophets also urged the re-building of the Temple. They prophesied of its surpassing latter glory. Certainly the remnant never felt that the second Temple was the fulfilment of these prophecies. The letter of the predictions was partially satisfied in the Temple of Zerubbabel, but not wholly, and the spiritual sense not at all. The erection of this Temple is therefore not recounted as a fact in the books of the Word. The spiritual sense demands a restoration, the remnant awaited a restoration, the loftiest aspirations, the religious nature of man, his hope in vastation, longs for a restoration, which only the Messiah, long foretold, can effect in coming suddenly to His Temple. Until then no restoration is accomplished such as the spiritual sense is leading to and craving as a climax.

It may best be noted here then that in the articulation of the spiritual meaning of the Word as a whole, we have nothing to do with the inter-testament period. Certain facts in the early history of that period lie in the background of the latest prophecies, like the re-building of the Temple, the return in general, the part of Cyrus in it; for historical interpretation and for any understanding of the

letter these facts have to be known; but for the purpose of prophecy and for interpretation of the spiritual sense these facts are not actual. It is not the historical event or person that is in view; but that historical form of composition is again adopted which we have in the earliest chapters of Genesis, but used fragmentarily; and history is mingled with pure prophecy, as historical fact and composed history are in the so-called intermediate style of Genesis x and xi. This is true especially of the prophets' use, and of the use in the Psalms, of the names of David, Jacob, Israel, Jerusalem, and a few others. It seems to me to be true of at least some of the names which we find in the third tessaradecad in Matthew's genealogy; names of men of the period of the Prophets and Psalms. Their spiritual significance will doubtless have to be determined quite entirely from their etymology.

Summary

To summarize the spiritual significance of the section of Scripture which the Prophets and Psalms occupy: They have reference to the vastation of the reforming, when these, realizingly out in the world, find their secondary ambitions appealed to and exalted over spiritual purpose until they begin to despair of breaking off the bondage of their evils, but, taking heart from their earlier past, begin to abandon self-help and to trust in a redemption. All the lesser features of this period will no doubt be found reflected in the Prophets and Psalms: the sense of individuality which comes with manhood in Ezekiel and especially in Jeremiah's doctrine of individualism; the divided purposes of first responsibility in the ruptured kingdom; the variety of impulses and enthusiasms and plans of early maturity in the quickly changing dynasties of Israel and in the anarchy so often prevalent there; the doubts whether Divine Providence means our vastation for our good if we prove steadfast, in the fitful reliance of Israel in the prophets; the stout resolution that man's good after all is to learn that he is bad, in the fact that prophecy as a whole is a defense of God's course; the pulverizing of our pride,

in the experience of Jonah. But the one term that seems at all adequate as a general description of this stage of experience is "vastation." Ezekiel interprets the period as one of vastation when he assures his compatriots that the ground is being loosened for new seed. Amos had said the same thing another way. This is his view of this stage in Israel's history: "I will sift the house of Israel among all the nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."

WILLIAM F. WUNSCH.

THE SIGNIFICANCE OF THE BEAUTIFUL.

THE only matters about which we can have any living conception when we attempt to go beyond the range of actual personal knowledge, are those of which we have had some elementary experience. If we have had a conscious experience even in least degree, we have the foundation upon which to build a structure of inferences concerning the same kind of experience in higher degree, and from which to get some understanding of those higher possible experiences concerning which we are enlightened by revelation. The attempt that Swedenborg makes to give us some idea of heavenly joy and happiness, assumes our ability to understand these things somewhat, and justifies, to some extent at least, any feeble attempt that we may make to attain a better comprehension of angelic life. We are told repeatedly that all angels were originally born as men; and consequently we know that the faculties possessed by the angels, are already possessed in rudimentary form by ourselves. But in speaking of at least one angelic faculty, Swedenborg uses certain expressions that would seem to make it vain for us to attempt to gain any idea of it. I refer to the faculty of perception, by which the angels of the Highest Heaven have immediate apprehension of the true and the good in the truth and the goodness that are presented to them, and by which they at once pronounce the judgments "Yea, yea" or "Nay, nay," as the case may require. I do not know how far this angelic perception of the good and the true is possible to any mortal man; but it seems to me highly probable that in a faculty that we all possess, and that immediately pronounces "Yea, yea" or "Nay, nay" with regard to matters of esthetic judgment, we do get a genuine insight into the angelic experience we are considering. As soon as a beautiful thing is seen,

esthetic pleasure is felt, and an intuitive judgment of "Yea, yea" is passed spontaneously and immediately, without any process of intellectual reasoning. This, then, is one of the assumptions I wish to make at the outset of what I have to say,—namely, that in spontaneous esthetic judgment we have an elementary experience of angelic perception. The other principal assumption that I shall make, goes hand in hand with this first one, and is, that the inward delight we are conscious of from the contemplation of the beautiful, is really a spiritual pleasure, and an elementary experience of heavenly joy.

The perception of the beautiful outside ourselves, on the one hand, and the inward delight felt at the time of such perception, on the other, mark out two lines of inquiry, both of which it will be profitable for us briefly to consider: first, looking outside ourselves, and trying to understand the meaning of the beauty we perceive; and second, looking within ourselves, and trying to understand the meaning of the esthetic delight we feel.

Yet, in the brief space at our disposal, the entire realm of the beautiful is far too wide for us to deal with, consisting as it does of the whole range of the beautiful in nature and in art, and including not only the beauty that impresses us through the eye, and the beauty that reaches us through the ear, but also the beauty that is presented to our imaginations through the instrumentality of noble literature. Setting the latter at once aside from our consideration, we have remaining the beauty that affects us through one or the other of what we may call our transparent senses,—"transparent" because, unlike the nose and the tongue, the sense-organs of sight and hearing afford us no sensations localized in themselves, but, like telescope or telephone, merely serve to transmit messages from the outside world to a mind capable of understanding them. Therefore the pleasures derived from the contemplation of the beautiful are not to be classed as sensuous in any ordinary meaning of that term, but rather as of the soul. Sight makes known the realm of visible beauty, involving the element of space;

hearing, that of audible beauty, involving the element of time. Visible beauty may be seen at a glance; audible beauty involves duration. The artist in the realm of visible beauty, deals with that which is relatively tangible; the artist in the realm of audible beauty, deals with that which is relatively intangible. While the artist of visible beauty is practically limited to the imitation of nature, a little consideration will convince anyone that in the art realm of music man is more a creator than in any other branch of art; for though he has a voice, he has no intuitive song such as the birds have, and consequently before he can sing he must not only devise words but also create his melody; and in instrumental music, he has not only had to invent all his instruments, but he has also had to develop a knowledge of how to combine sounds in pleasing ways, and how to create his airy structures of melodies, harmonies, and varied tone qualities,—wholly intangible edifices producing a kind of delight quite unaccountable, except as we turn to that universal solution of mysteries, God. I know not how the esthetic philosopher who attempts to define the beautiful in music can deal with his subject; but in any case he can account for the delight from audible beauty in no other way than he can account for the delight from visible beauty,—for in the final analysis all he can say is, that it is a manifestation of the beneficence of God in His infinite desire to pour about His finite children all the blessedness He can devise for them and they can receive. Certainly, of all our enjoyments in this life, that afforded by the best music is one of the most heavenly. But however that may be, partly from total inability on my part to deal with this aspect of the subject, and partly from the practical necessity of limiting the field of our inquiry still further, we shall exclude all consideration of the beauty which impresses us through the ear. This leaves only visible beauty for our attention.

But the entire realm of visible beauty is also too large for our brief consideration; and as all visible beauty in the world about us may be said to be but a reflex of human

nature, and as we can best attain the thoughts I wish to present to you by confining our attention to that beauty which may be said to epitomize all the visible beauty in the universe, and which impresses us most deeply of all, I shall limit this consideration to the personal beauty of human beings. Hence my topic might perhaps better have read, "The Spiritual Significance of Personal Beauty."

I do not know that I can better introduce the thought with which I wish to begin, than by quoting a few lines from the poet Spenser, who died in 1599, from a noble poem entitled "An Hymne in Honour of Beautie."

So every spirit, as it is most pure,
And hath in it the more of heavenly light,
So it the fairer body doth procure
To habit in, and it more fairly dight
With cheerful grace and amiable sight;
For of the soul the body form doth take;
For soul is form, and doth the body make.

Therefore whenever that thou dost behold
A comely corpse [i. e., body] with beauty fair endued,
Know this for certain, that the same doth hold
A beauteous soul, with fair conditions thewed.
. . . . . .
For all that fair is, is by nature good;
This is a sign to know the gentle blood.

Thus Spenser utters the faith that spontaneously wells up in every one of us when beholding persons of uncommon physical beauty; yes, physical beauty must indicate an indwelling soul both good and true. Howsoever often in our experience this faith is belied by subsequent knowledge of the character of the persons who first attract our attention by their unusual beauty, still, so long as we cherish the dreams of youth, this faith is never wholly dead in us, never so dormant but that it awakens hopefully, however cautiously and suspiciously, at every fresh occasion.

And the disordered condition of human life, that places beautiful souls in deformed bodies, and deformed souls in

beautiful bodies, and that often makes the cherishing of faith in the relationship between goodness and personal beauty seem the height of childish folly, this too is referred to by Spenser in the stanzas immediately following the two we have just read; but we need not here pause to consider them.

Do we ask, what is the basis of this faith in the intimate relation between physical beauty and spiritual goodness? I know not, unless it is a survival of the same faith in primitive man, a faith probably never belied among the people inhabiting this world in distant ages past when men were angels incarnate, but more and more falsified as human nature progressively deteriorated through succeeding ages, until the present degenerate condition was reached. Yes, any of God's creatures fresh from His hands, and especially that creature made by God in His own image and likeness, must have been perfect within and without; and outward beauty must have been merely the visible manifestation of inward perfection. The present dearth of physical beauty, and the present condition of the race as a whole as regards the lack of harmony between outward and inward perfection, is good evidence of the fall of man.

Every one of us knows from experience the conditions that exist in the world about us; but if we are to learn anything about the other world, we must turn to what those can tell us whose spiritual eyes have been opened; and best of all, of course, to what Swedenborg has to say.

Should we ask of him concerning the personal appearance of the spirits in hell, we should find (as we should anticipate) that they were woefully deformed and hideous monsters, and that their surroundings were correspondingly repellant; for in hell there is no truth, but only falsity,—no goodness, but only evil,—and so no beauty, but only ugliness. Such is the appearance of those in hell in the light of heaven; but we are told that, from the Lord's mercy, in the light of hell among themselves, they appear otherwise from fantasy. (See Arcana Cœlestia, n. 4798; also Heaven and Hell, n. 80.)

But when we read what Swedenborg has to tell us about heaven, how gratifying it is to find him confirming our intuitive faith in the intimate relations subsisting between the beautiful, and the good, and the true! In his "Heavenly Doctrine" n. 24, for instance, after telling us that "truth essentially is not truth, except so far as it proceeds from good," he informs us that "through truths comes the beauty of angels, and also of men as to the interiors of their spirits,"—and he refers us to a number of sections in the "Arcana Cœlestia" where he speaks at some length upon this point. Let us, then, turn to one or two of these and other passages, and hear what he has to say about the personal appearance of the angels.

The angels appear in ineffable beauty; from their faces beams forth the good of love by the truth of faith, which not only appear before the sight, but are also perceived from the spheres coming from them. The reason that from this they have beauty is, that the whole heaven is a Greatest Man, and corresponds to all things and everything in man; he therefore who is in the good of love, and hence in the truth of faith, is in the form of heaven, and consequently is in the beauty in which heaven is, where the Divine from the Lord is all in all. (Arcana Cœlestia, n. 5199.)

Those who are in heaven are continually advancing to the spring of life, and the more thousands of years they live, to a spring so much the more joyful and happy, and this to eternity, with increase according to the progressions and degrees of their love, charity, and faith. Women who have died old and worn out with age, if they have lived in faith in the Lord, in charity to the neighbor, and in happy marriage love with a husband, with the succession of years come more and more into the flower of youth and early womanhood, and into beauty which exceeds all idea of beauty ever perceivable by our sight and amazes those who behold it. Goodness and charity is what forms and presents in them its own likeness, causing the joy and beauty of charity to shine forth from every, even the least, line of the face, so that they are forms of charity itself. The form of charity, which is seen to the life in heaven, is such that charity itself is what portrays and is portrayed; and this in such a manner, that the whole angel, especially the face, is as it were charity, which plainly appears to view and is clearly perceived. This form when beheld is beauty unspeakable, affecting with charity the very inmost life of the mind. In a word, to grow old in heaven is to grow young. Those who have

lived in love to the Lord and in charity toward the neighbor, become such forms or such beauties in the other life. All angels are such forms, with innumerable variety; and of these is heaven. (Heaven and Hell, n. 414.)

The human form of every man after death is the more beautiful as he had more interiorly loved Divine truths and lived according to them; for the interiors of every one are both opened and formed according to their love and life; therefore the more interior the affection, the more conformable to heaven and thus the more beautiful the face. Hence it is that the angels in the inmost heaven are the most beautiful, because they are forms of celestial love. But those who have loved Divine truths more exteriorly and thus have lived outwardly in accordance with them, are less beautiful; for only outward feelings shine forth from their face, and no interior heavenly love shines through them, consequently not the form of heaven as it is in itself. There appears something comparatively obscure in their faces, not vivified by interior life shining through it. In a word, all perfection increases toward interiors, and decreases toward exteriors, and as perfection increases and decreases, so likewise does beauty. I have seen angelic faces of the third heaven of such radiance, that no painter with all his art could ever give any such light to his colors as to equal a thousandth part of their light and life; but the faces of the angels of the lowest heaven may in some measure be equaled. (Heaven and Hell, n. 459.)

These passages need no comment.

And now, after having briefly considered the mutilated and disordered beauty of man, and having heard something of what Swedenborg has to say about the indescribable beauty of the angels, let us venture to turn our mental gaze still higher, and in imagination seek some view of the sublime beauty of the Divine Being Himself,—that Being whom we shall never actually see objectively until we have received Him subjectively within ourselves.

Among other things of a similar sort, we find Swedenborg saying that "the more perfectly the angels receive the Divine Truth from the Lord, thus the Lord, the more perfect human forms they are, and at last so perfect that their beauty exceeds belief" (Arcana Cœlestia, n. 9503). But no angel can ever arrive at absolute perfection, for the Lord alone is perfect (*Ibid.*, n. 4803). Moreover, in Him

alone exists the conjunction of the outward and the inward man (*Ibid.*, n. 1590), a conjunction that manifests beauty of a different order from that of the angels. Yea, the Lord alone is absolutely perfect; He alone manifests absolute beauty.

In several places Swedenborg speaks of the visible appearance of the Lord in heaven; but I am not acquainted with any passage in which he attempts to describe the Lord's beauty. In Heaven and Hell, n. 121, he says:—

> When the Lord appears in heaven, which often occurs, He does not appear encompassed with a sun, but in the form of an angel, yet distinguished from angels by the Divine shining through His face . . . For he is not there in person, since the Lord in person is always encompassed by the sun, but He is present there by appearance . . . I have also seen the Lord out of the sun in the form of an angel, at a height a little below the sun; also near by in a like form, with shining face; and once in the midst of angels as a flame-like radiance.

In Heaven and Hell, n. 79, Swedenborg describes this form as "a Divine angelic form."

In Arcana Cœlestia, n. 1590, Swedenborg says:—

> What the beauty of the external man is when conjoined with the internal cannot be described, because it does not exist with man, but with the Lord alone. What exists from man and angel is from the Lord. Only in a small degree can this appear, from the image of the Lord as to His external man that is presented in the heavens (see nn. 553 and 1530). The three heavens are images of the Lord's external man; but their beauty can never be described by anything so as to present to any one's apprehension an idea of what it is.

Thus far we have in imagination kept our gaze directed outward upon visible beauty, rising from the knowledge of the personal beauty of men and women in the world, to the conception of the beauty of the angels, and then to the thought of the absolute beauty of the Lord Himself. But at the outset we noted, that in addition to this objective line of inquiry, there was another, equally important, and rarely dwelt upon, concerning the subjective experience of the ever-present emotional accompaniment of every esthetic

perception. Indeed, as we should probably never think a thing beautiful, if it were not for the intuitive verdict of which we are made aware by the emotion of inward delight, it will repay us to consider this thought a moment.

There are plenty of visible things about us, and plenty of people that do not impress us as beautiful; and it is perhaps conceivable that man might have been so created as to be as indifferent to beauty as we may suppose the animals to be,—in short, the existence of the beautiful in the world, our perception of the beautiful, and the delight we take in it, may all be considered as superfluities so far as our mere animal existence is concerned. But how different life would be, if all beauty were removed from the world! We can imagine an enthusiast saying that it is through the love of the beautiful that the soul knows the food that is best suited to it; that it is through the love of the beautiful that man's highest capability of enjoyment seeks satisfaction; that it is through the love of the beautiful that the dearest delights of worldly experience are to be attained; that it is through the love of the beautiful that the soul is best sustained in an attitude of optimism. If we ask how to account for this love and this enjoyment, I know not where we shall find any adequate explanation except in Swedenborg's doctrine of influx, according to which man is himself a true child of God in proportion to his reception of the Divine inflowing, and according to which the Lord manifests His infinite love for His finite children by filling them with inward happiness according to their ability to receive. Both the objective beauty without and the subjective esthetic delight within are but evidences of God's beneficence.

Beauty being the visible appearance of the perfect, our love of beauty implies a love of perfection, not only outside, but also within, ourselves. Every person, whether good or evil, desires beauty of body; and every truly good person desires perfection of soul far more. Every person with a grain of spirituality in him, is aware of his own spiritual defects, and has aspirations more or less sincerely cherished

of becoming a better, more perfect, man. This longing for perfection within, is reflected in the desire to find manifestations of it outside ourselves. In this desire, it seems to me, we have abundant evidence of the inevitable tendency of mankind to objectify their worship; there is an inner prompting that no man can wholly resist, to seek an object of worship outside himself,—something that typifies the perfect. In the following words (Arcana Cœlestia, n. 4733) Swedenborg speaks of this impulse as being one of the reasons why the Lord became incarnate:—

> Men want to worship that of which they can have some perception and thought, and sensuous men that which they can hold by some sense, nor are they willing to worship unless what is Divine is therein. This is common to mankind. Hence Gentiles worship idols . . . and others worship men after their death . . . Lest, therefore, men should [continue to do these things], the Divine Itself willed to assume the Human.

This little passage contains matter worthy of careful consideration. (See also Heaven and Hell, nn. 79 and 121; True Christian Religion, n. 787; Apocalypse Revealed, n. 224.)

But though the Lord once appeared to mortals in visible form, veiled in a fleshy body (whether beautiful or not we do not know, though Isaiah liii seems to imply the negative), he does not appear to us in visible objectivity now, else (let us hope) we should have no inclination to seek other objects of worship; nor does any angel who might represent the Lord appear objectively before us; and so in our narrow experience we are prone to kneel in imagination before those in whom we see, or think we see, in some slight degree traits of the Divine perfection. And because of the spontaneous faith that accompanies the perception of personal beauty, we are inclined to attribute such traits of divine perfection to those who seem to us beautiful, and therefore to idealize them; and in this way not only is our love of the beautiful gratified, but also our impulse to adore something more perfect than ourselves outside ourselves. Certain it is, I think, that the feeling most akin to

true worship that the average human being normally experiences in this life, is in the youthful adoration of some person (usually of the opposite sex) thus idealized, idolized and adored.

In support of this statement I might quote from many poets. Such adoration is probably the most spiritual emotion ever experienced by the average mortal man; and when directed towards a truly beautiful object, it perhaps surpasses every other experience of esthetic delight that mortals are likely to have knowledge of. In any case, personal knowledge of this spontaneous tendency in erring human nature gives us some idea of the feeling of adoration that we should probably experience in the presence of a real angel, and enables us to understand in a measure the impulse that twice prompted the apostle John to fall at the feet of the guardian angel of his vision, and worship,—an impulse immediately noticed by the angels, and at once gently rebuked and restrained by their words, "See thou do it not: . . . worship God." And so, too, we may have some idea of the prostrating emotion of esthetic ecstasy that caused the apostle to fall as dead before the vision of the Lord Himself, as described in the first chapter of the book of Revelation.

Turning now from human experience to angelic experience, if we ask what Swedenborg says about the enjoyments that the angels experience from the perception of heavenly beauty, we find sufficient answer. The objective world about the angels is but an objectification of their inner states, which are dependent upon their receptiveness of the Divine. In accordance with their reception of good and truth within them, are they themselves beautiful, and are the objects seen by them beautiful. As all heavenly delight is from the reception, the perception, and the love of good and truth from the Lord, and as the personal beauty of the angels is the visible aspect of that heavenly marriage of good and truth that constitutes their perfection, it seems to me that we are able safely to infer that the delights of the angels, as compared with the delights that we experi-

ence when the emotions of admiration and adoration are excited within us in the manner we have been considering, are not unlike in kind, but merely different in degree. With this thought in mind, let us consider a few paragraphs from the chapter on "Heavenly Joy and Happiness" in Swedenborg's "Heaven and Hell":—

Heaven in itself is such that it is full of enjoyments, so that viewed in itself it is nothing but what is blessed and delightful, since the Divine good proceeding from the Divine love of the Lord makes heaven in general and in particular with every one there, and the Divine love is to will the salvation of all and the happiness of all from inmosts and in fulness. Hence it is that whether you say heaven or heavenly joy, it is the same thing. (n. 397.)

Heavenly joy itself, such as it is in its essence, cannot be described, because it is in the inmosts of the life of angels, and hence in every thing of their thought and affection, and from this in every thing of speech and in every thing of action. It is as if the interiors were fully opened and set free to receive delight and blessedness, which is dispersed into each of the fibres, and thus through the whole. The perception and sensation of this joy is such as cannot be described, for commencing from the inmosts, it flows into every particular derived from them, propagating itself always with increase toward the exteriors. Good spirits who are not yet in that joy, because not yet raised up into heaven, when they perceive it from an angel by the sphere of his love, are filled with such enjoyment that they come as it were into a pleasant swoon. This sometimes occurs with those who desire to know what heavenly joy is. (n. 409.)

When certain spirits desired to know what heavenly joy is, it was granted them to perceive it to that degree that they could bear it no longer; but still it was not angelic joy, scarcely in the least degree—as was given me to perceive by communication—but so slight as to be almost cold, and yet they called it most heavenly, because it was inmost joy to them. From this it was evident, not only that there are degrees of the joys of heaven, but also that the inmost joy of one scarcely reaches to the lowest or middle joy of another; also that when any one receives his own inmost joy, he is in his heavenly joy, and cannot endure what is still more interior, which becomes painful to him. (n. 410.)

Almost all who come into the other life are ignorant of the nature of heavenly blessedness and happiness, because they do not know anything about internal joy, having no perception of it but

what they conceive from corporeal and worldly gladness and joy; and so what they are ignorant of they suppose to be nothing, when yet corporeal and worldly joys are of no account in comparison. The well disposed, therefore, who do not know what heavenly joy is, in order that they may know and understand what it is, are taken first to paradisal scenes, which exceed every idea of the imagination. Then they think that they have come into the heavenly paradise, but they are taught that this is not real heavenly happiness; and so it is given them to know interior states of joy perceptible to their inmost. Then they are brought into a state of peace even to their inmost, when they confess that nothing of it is at all expressible or conceivable; finally they are brought into a state of innocence, even to their inmost sense. From this it is given them to know what real spiritual and heavenly good is. (n. 412.)

In these paragraphs we are instructed sufficiently as regards the bliss of the angels, bliss derived in part at least from the personal beauty of the angels and the other outward beauty perceived around them,—for all heavenly objects reflect in some degree the heavenly marriage of good and truth, and therefore not only are beautiful by themselves, but contribute their share to the beauty of the whole; but I do not recall that we are anywhere told anything about the emotion experienced by the angels when they actually worship the visible Lord. Even in his chapter on "Worship in Heaven," Swedenborg is silent upon this point, confining his attention to that phase of formal worship that most resembles such church worship as we are familiar with. Whether Swedenborg anywhere mentions the matter, I do not know; but we find in the Revelation of John such information as we need; for there the apostle has told us about the worship of the angels in a way that enables us to get some faint conception of it, if ever we have experienced such promptings to personal adoration as I have remarked about above. So deep and intense is this emotion that, as John tells us, they prostrate themselves before the Lord; and I suppose it is safe to infer that during that act they experience the most intense rapture ever possible to any created being,—for then, if ever, they must be actually conjoined with the Lord.

Finally, for a brief summary of what I have tried to show in this paper, which I will express as follows:—

Even in this life we are aware of an inborn faith that personal beauty, according to its degree, is a manifestation of that spiritual perfection which results from the heavenly marriage of the good and the true; but because of the disordered condition of this world, we know that it is not safe to trust this faith implicitly. From what Swedenborg tells us of heaven, however, we know that this faith will there receive abundant confirmation. And we also know that the supreme beauty of all will be found in the only perfect Being, the infinite Lord Himself in visible form.

Again,—the esthetic emotion experienced in this life inevitably has in it an element of worship; and the admiration we feel for personal beauty is but the impulse of adoration in least degree. From our delight in the beautiful, and from this elementary feeling of adoration, we can gain some slight idea of the bliss of heaven, and of the rapturous adoration of the angels prostrate in worship before the Visible Lord.

BENJAMIN A. WHITTEMORE.

WITHIN THE LAW.

THE earliest conception of law was not the enunciation of any settled rule of action but rather of a judgment in each particular case. Coming in the early ages from the sovereign it was assumed to be the direct result of Divine inspiration. The only authoritative statement of right and wrong was a judicial sentence rendered after the act. A law was not presumed to have been violated because it did not exist, but was then enacted by an influx into the judge's mind at the time of his passing judgment.

This condition of lack of knowledge of the law until after the offence had been committed or act performed was followed by the establishment of custom and recognized regulations of living among men, which gradually grew into the enactment of written laws by the rulers and those in power in the ancient governments, and obedience to these laws became the criterion of moral and ethical life.

Plato and Aristotle maintained that state enactments were the sources of right and wrong. Two thousand years later Hobbes held that neither justice nor injustice could exist without governmental or some other established enforcing power. And the idea apparently continues among many in modern times that conduct is either good or bad as it accords with or is contrary to legislative enactment.

The necessity for law began with the social existence of man. We learn from the Scriptures that the earliest known law was given by Moses, and while this was Divine in its origin, much of it related to the external government of the Chosen People, because at all times civil government has been absolutely necessary for the preservation of the human race. And because of this necessity, the idea of governing laws comes naturally to all mankind. It springs from the desire for self protection.

There is no especial spiritual morality in the observance of civil law; a person observes the law only for fear of the consequences of breaking it, or for the reason that as it is the law, it is best that he in common with others should obey it. And this latter reason has obtained from the earliest history of civilized man. Socrates, although he knew that the decree condemning him to death was unjust, refused the opportunity to escape, remaining to drink the fatal cup because of his own belief in obedience to law and the example to others of such obedience. Swedenborg says: "Who does not see that there is not an empire, kingdom, dukedom, republic, state or family, which is not established by laws, which are the order and thus the form of its government?" (True Christian Religion, n. 55.)

The notion of order and the idea of mutual human rights are so implanted in the minds of men that recognized customs and usages of government have been necessary always. The greater part of these customs we find were based upon the idea of natural right, and, while they prevailed, considerable real justice and equity was often administered. The first settlers of a country or state generally make rules of conduct for their common protection and good. The vigilence committees in the early days of California carried out, in their own peculiar ways, the rules and regulations which, as communities without established law, they made and summarily enforced.

It is only since the beginning of the last century that the great mass of the people of any state or nation have had the opportunity of participating directly or indirectly in the making of law. Under the feudal system of the mediæval period, which was derived from the Teutonic nations, who in turn received the idea from Roman jurisprudence, the common people of the land, the serfs, corresponded to slaves, except that they went with the soil, having no part in making law and having but few recognized civil rights.

At all previous times in the world's history the comparatively few who were in power had absolute authority in the establishment of the law under which mankind was obliged

to live; but with the advanced civilization of the present age, regard for the wishes and good of the governed has become a matter of public policy in the exercise of state or national dominion over even a conquered people. That harsh and cruel spirit of superiority expressed in the vainglorious declaration, "There are no brave men but Romans," has given way to one of social and political consideration.

We read in the writings of Swedenborg that "law which is justice ought to be enacted by persons in the realm skilled in the law, who are wise and God fearing; and the king and his subjects ought then to live according to this law." (Arcana Cœlestia, n. 10,804.) And again: "The king ought to be obeyed according to the laws of the realm, nor in any wise to be injured by word or deed, for on this the public security depends." (*Ibid.*, n. 10,806.)

From the time of Moses down through the days of Grecian and Roman supremacy, through the mediaeval period, and even to the present day, volumes of law have continuously been handed down for the government of mankind, and while many of their provisions have been altered to suit the changing conditions of the world, yet the fundamental principles of justice recognized in much of the law of today have obtained through many centuries of human existence.

This is especially true of that great branch of jurisprudence known as the unwritten or common law, which consists of the decisions of the courts upon questions of every kind and nature, including also in this country all English statutes existing prior to the Revolution which are applicable to American institutions. The most profound learning acquired by legal study is a well grounded knowledge of the common law. Lord Coke is said to have once made the reply to a client's expression of surprise at his Lordship having on one occasion to look up some simple point of statute law, that he "wished he was as learned in the common law as he was ignorant of the statute law."

The recognition of Christianity as a part of the common

law was early established by judicial decisions. The adherence of government to its forms and principles is exemplified in nearly all the important English and American grants and documents of state by acknowledgments of reverence for Divine teaching and the precepts of religion. The following instances may serve as illustrations:

The commission to Christopher Columbus before sailing to the westward is from Ferdinand and Isabella, "by the grace of God king and queen of Castile," etc., and recites that "it is hoped that by God's assistance some of the continents and islands in the ocean will be discovered."

The first colonial grant to Sir Walter Raleigh in 1584, was from "Elizabeth by the grace of God, of England, France, and Ireland, queene, defender of the faith," etc.

The first charter of Virginia granted by King James I, in 1606, after stating the application of certain parties for a charter, commenced the grant in these words:

> We, greatly commending and graciously accepting of their desires for the furtherance of so noble a work, which may by the Providence of Almighty God hereafter tend to the glory of His Divine Majesty in propagating of the Christian Religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God, and may in time bring the infidels and savages, living in those parts, to human civility, and to a settled and quiet government; do, by these our Letters Patent graciously accept of, and agree to, their humble and well intended desires.

The historic compact made by the Pilgrims reads:

> [We], having undertaken for the glory and advancement of the Christian Faith, and the honor of our King and Country a voyage to plant the first Colony in the northern parts of Virginia: Do by these presents solemnly and mutually in the presence of God and one another covenant and combine ourselves together into a civil body politick, for our better ordering and preservation, and furthermore of the ends aforesaid.

In the charter of privileges granted by William Penn to the province of Pennsylvania in 1701, it is recited:

> Because no people can be truly happy, though under the greatest enjoyment of Civil Liberties, if abridged of the Freedom of

their consciences, as to their Religion, Profession and Worship; and Almighty God being the only Lord of Conscience, Father of Lights and Spirits, and the Author as well as Object of all Divine Knowledge, Faith, and Worship, who only doth enlighten the minds, and persuade and convince the understandings of the people, I do hereby grant, declare, etc.

The presence of the Divine in human affairs is recognized in the Declaration of Independence, for it says:

We hold these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty and the pursuit of Happiness. We therefore the Representatives of the United States of America, in General Congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do in the name and by authority of the Good People of the Colonies solemnly publish, etc. And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor.

The Massachusetts Bill of Rights, Article III, as amended, reads:

As the public worship of God and instructions in piety, religion, and morality, promote the happiness and prosperity of a people and the security of a republican government; therefore, etc.

With such professions of faith, and such declarations of assurance of liberty, and freedom in the pursuit of happiness, this government began its existence. For such privileges for its citizens individually and collectively it was established, and to this end all its institutions and laws were pledged to be made and maintained. In the selfish desire of the few for the control of all wealth-producing agencies have its laws for the past half century been in accordance with these declarations? Have we drifted away from the moorings of assurance of success to individual effort and human freedom in the pursuit of happiness? Are the rights and privileges now within the law monopolized by the few at the cost and the sacrifice of humanity? Is the spirit of Christianity so clearly expressed in these declarations of the fundamental law of government manifest in the statutes

of the present day? Does the atmosphere of religious sentiment, surrounding these declarations of rights, these charters, grants, and documents of state, permeate the legislative action which they empowered? And do we find in succeeding law reflections of the noble purposes there portrayed? Nay, more, is the church itself exercising the influence which it should in these matters? Will that honest, conscientious portion of humanity now held down by the manifest injustice exercised under existing law long be satisfied with those churches or religious organizations which only perform the office of affording temporary relief for individual distress and do nothing toward bringing about a change of fundamental conditions?

The modern growth and expansion of all industrial and commercial pursuits, and the development of forces the practical use of which was formally unknown to man, have already demonstrated the need of much additional law to promote the welfare both of employer and employed. The problem of adjusting the legal rights of capital and labor on a proper basis and of furnishing suitable remedies for their protection was never more prominently before the whole country than at the present time.

Both parties are striving for the advantage. The makers of law are subject to many influences and importunities. How far these efforts to control legislative action ought to be permitted has become one of the important questions of the day. Recent investigations by a committee of the National Congress has disclosed some of the methods employed by seekers of congressional action favorable to their interests, which have, to say the least, astonished all thoughtful citizens.

Especially marked has been the influence of the lobby, or third house as it is often termed. And yet the lobby when properly conducted is a useful institution. By its means committees and members of Congress or legislatures may become informed about the subject in hand from every standpoint, and apprized of the effect of the enactment or rejection of a proposed measure. But, however desirous

of legislative favor the lobbyist may be he should confine himself to fair and honorable means for attaining his object.

It is not necessary to comment upon the obvious evil of attempting to influence legislative action by the payment of money or any valuable consideration; other wrongful although apparently less immoral methods are often employed, such as threats of loss of political preferment and of failure of reëlection to office, as well as the pernicious practice of promising support of some other pending measure in return for the favor sought.

Often in their ardor to accomplish their ends, those interested in the passage of measures which they are convinced will prove for the public good, exceed the limits of reasonableness. Mr. Cannon, formerly Speaker of the National House of Representatives, in speaking of the lobby and the lobbyists whom he had met says:

> I have been in contact with it forty years. I have met in the lobby men and women of all classes and distinctions, all energetically lobbying for some bill that would benefit them, and their kind, or against some bill promoted by somebody else. They all showed the same disposition to look upon themselves as the real representatives of the people and as having more wisdom than either Congress or the people. They had the same weakness, to look upon those who did not accept their views, as enemies of good government and part of an insidious lobby. Yet a member of Congress may learn much from these self centered people, for they are specialists and generally know their own business at least.

He further says:

> I have never been afraid of the lobby. It is legitimate in the general sense and perhaps necessary, for much of our legislation originates with the great lobby of the people—the men and women who start something, get up a movement and agitate with the purpose of influencing Congress. These agitators may be presidents, members of the Cabinet, judges, preachers, doctors, working men, bankers, literary men, ladies who want to vote and those who do not; and further, if a man has not the intelligence and moral courage to observe his oath of office to legislate for the best interests of the whole people, no law can endow him with those qualifications after he becomes a legislator. If he will be

influenced by bribes of money or personal or political favor, or bulldozed by threats from any source in his official action no law can prevent it. It is no doubt true that some of the big corporations have lobbyists in Washington to look after their interests; so have the labor organizations, scientific societies, professionals of all kinds, and associations composed of all sorts of people representing all kinds of ideas touching legislation.

It is not my purpose to speak in disparagement of any laudable ambition or effort on the part of anyone to take full advantage of those absolute rights constitutionally accorded every man, of equality before the law, protection of life, liberty, and property, and the opportunity to make the most of himself. The individual in every walk of life owes such ambition and effort to himself, his family, and to society at large. Every man has however rights and duties as a member of society in his various relations with his fellow men. These he may exercise in widely different ways. He may comply strictly with the letter of the law, but only through fear of the consequences of breaking it; he may deal honestly with his fellow men from a principle of equity and justice; or he may be so actuated by the spirit of love to the neighbor that he will not confine himself within the limits of legal, or even of equitable obligation, and will ask himself, not what he must do for others, or even what he ought to do, but what he can do to promote their welfare.

Mr. Herbert Spencer says:

A society is conceivable formed of men leading perfectly inoffensive lives, scrupulously fulfilling their contracts, and efficiently rearing their offspring, who yet, yielding to one another no advantages beyond those agreed upon, fall short of that highest degree of life which the gratuitous rendering of service makes possible.

Lord Haldane, the Lord High Chancellor of Great Britain, in his discourse delivered in Montreal before the American Bar Association in September, 1913, upon the subject of "Higher Nationality: a Study in Law and Ethics," borrows from the German the word *"Sittlichkeit"* as implying a

custom and a habit of mind and action, meaning those principles of conduct which regulate people in their relations to one another, which have become matters of habit and second nature at the stage of culture reached. There may be a low level of "*Sittlichkeit*," but when its level is high it not only binds a people together for national effort, but affords the most real freedom of thought and action for those who in daily life habitually act in harmony with the general will. He says:

> Law forms only a small part of the system of rules by which the conduct of the citizens of a state is regulated. The tribunal of conscience is a private one and its jurisdiction is limited to the individual whose conscience it is. . . . . The very loftiness of the motive which makes a man love his neighbor more than himself, or to sell all of his goods in order that he may obey a great and universal call, renders that motive in the highest causes incapable of being made a rule of universal application in any positive form.

The governed, from inherited submission, or rather from acquiescence in the form and policies of government established and shaped for them, by the ruling powers and from long inactivity and non-responsibility for the enactment of law, have not until the present age awakened to that individualism which now permeates the social system.

When there is no longer any pressing danger from without uniting the whole nation in one common cause against a foreign enemy, or any vital question of internal policy rousing the whole community to political activity, individualism begins to assert itself among the people. For example, today the political parties of this country are not lined up against each other upon any such distinctive issue as that of slavery in former years; in other words there is no especial tradition or precedent holding together any of the present political parties and binding them to the adoption of any special cause. The individual citizen may very properly from time to time change his allegiance from one political party to another, or allied to none, may independently endeavor to carry out with greater or less success his own views upon public questions.

This is especially an age of individuality, rendered possible by the state of society and the legal assurances of protection in the publicity of personal ideas. There probably never was a time when there existed greater freedom of speech and of the press. Anyone with any opinion or suggestion to offer on any subject may, without the slightest hindrance present it for public consideration, criticism, adoption or rejection. And all this has been brought about by a generally growing spirit of freedom and liberality, and more than all by the individual interest in public affairs.

This is an age of effective assertion of common and popular rights. Many serious questions arise because of the constantly developing forces in social and industrial life, the solution of which in accordance with law and order is bound to be far reaching in effect. With the establishment by capital of great industrial systems controlling the production of all the necessaries and luxuries of life, and the demands of labor employed in bringing the resources of the earth into place and form for human use, the consumer is between the upper and nether millstone. As the country grows older this vexed state of affairs will doubtless continue so long as there exists the apparent taking of undue advantage by either capital or labor, and so long as just, fair, and humane laws fail of enactment and enforcement.

Morality cannot be legislated into men, but justly regulative statute provisions are all-important factors in bringing about an externally moral order of civil affairs. Would that moral and ethical external law might be accompanied by the internal spirit of the love of humanity! Thus would the happiness of mankind be ensured. And this state of things is advanced by establishing a sentiment of right and justice behind the law, with a thorough popular knowledge of and belief in the justice of the law and the feeling that the leaders of industrial affairs, the heads of great business concerns, are not endeavoring to avoid the requirements of the law or even to sail as closely as possible along its borders, but are living and dealing fairly and honestly in accordance with its provisions, and that on the

other hand the employed are conducting themselves in the same spirit.

It would seem that the Church ought to be a great moral agent in bringing about this happy condition. In the tremendous advance and development of the new age, when the sustaining of life with any degree of comfort is so dependent upon great aggregations of industrial and commercial interests, the individual man is drawn into far more extended relations with his fellows than when, without the help of so many, he personally provided for his own wants. As his associations and relations with his fellow men expand, the opportunities of revealing the spirit of Christianity within him increase.

And so with the Church at large, the time has come when those religious organizations in our land which would through their teachings and membership rationally influence the masses, must deal directly with these great social and industrial questions, and in a manner so definite that it will attract the attention of the well-thinking world and invite its approval.

The New Church is fundamentally prepared to deal with these questions in a rational and convincing manner. Its teachings concerning charity, use, and love to the neighbor are what the world needs today.

Every man has a moral right to a full and clear interpretation of the law, and to all its advantages fairly taken. It is the undue and unchristian overreaching by the few, without regard for the many who necessarily have to go to the wall, that brings about contempt for the law.

A sort of boasting conceit often seems to go along with a known infraction of the law. There are those who really think it a smart thing to have outwitted some public official in their desire to escape either payment of some lawful tax or duty, or some other governmental requirement, or who having conducted their affairs without due regard to the law, and having escaped detection consider it something to be credited to their special astuteness. They relate with a certain pride how they have accomplished things forbidden

by law; how they have, by collusion, obtained liquor in a no license state or town; or how they have evaded the custom laws and brought in from foreign countries such and such articles without paying the required duty. Such actions and talk, aside from the moral and legal wrong done by the transgressor, have much to do in bringing the law into contempt. An open resistance to the operation of a statute for the purpose of showing that it is not one which should continue in force is always proper, but that is far different from secret avoidance.

There are certain apparently reasonable contractual relations between men which the law will not tolerate, either because they are against established public policy or are inimical to certain recognized absolute rights of man, belonging equally to every citizen in the community. Examples of these are contracts in restraint of trade, whereby the public would suffer because of loss of the benefit from fair competition among dealers in goods and merchandise, or would be deprived of a person's services necessary to the community. So, an agreement by a combination of capitalists for the payment of a fine by any of its members who should deal with any person not a member is not lawful.

While everyone has the right to enjoy the fruits and advantages of his own enterprise, industry, skill or credit, he has no right to be protected against competition. He is, however, entitled to protection against malicious and wanton interference, disturbance or annoyance. Of the general proposition that certain kinds of conduct, not criminal in any one individual may become so if done by combination among several there is no doubt. The distinction is based upon the fact that a combination may make oppressive or dangerous that which if done by only a single person would cause no injury. In other words what is lawful for an individual is not necessarily lawful for a combination of individuals. For example, if a butler should refuse to reengage in the service of his employer because the cook is distasteful to him, thus causing the master to refrain from reëngaging the cook, such action on the part of the butler

would not be contrary to law. But it has been held that a labor organization may not by agreement with the employer cause a man to lose his position because of his non-membership in that organization. Much often depends upon the construction of a statute, and many acts are properly held not prohibited by law, because not within its spirit or meaning. Often the situation as it existed at the time when the legislation was enacted has to be taken into account. Thus has been decided by the United States Supreme Court that the law prohibiting the importation of aliens under contract to perform labor does not apply to a contract of a religious society with an alien residing out of the country for him to remove to the United States and enter its service as rector or pastor, the justice in the opinion of the Court saying, "All laws should receive a sensible construction. General terms ought to be so limited in their application as not to lead to injustice, oppression or an absurd consequence."

The garnered wisdom of ages has not, nor ever can, make the law so near perfection that men, however conscientious, deserving and rightly intended, will not sometimes suffer under its enforcement.

The field of the law is limited. It can deal only with outward conduct and must necessarily confine its operations to the relative rights of persons in their various relations with each other as members of society. There are many kinds of suffering which no civil law can prevent, such as the disadvantages of a low social heritage, the disappointment of unappreciated inventive genius gone to waste, and the many undeserved handicaps in the struggle for human achievement. Here is a wide field for the Church, and it is principally to the amelioration of the manifest wrong and injustice of social and industrial life that the influence of the Church may most effectively be directed.

However salutary the law may be it will not accomplish its full purpose unless its observance is based upon the fundamental principles of religion. And surely here it is the office of the church organization to be in touch with

the practical affairs of life. These ethical questions must be grappled with singly; generalities will not avail in bringing about the needed reformation or in convincing men of today that the Church is a power in blotting out social and industrial evils.

What is more within the province of a church today, or a more proper subject for its influence, than bettering the situation relating to child labor? In Massachusetts but a few weeks ago a law went into effect providing for improvement in the conditions of employment of children in factories and other occupations, while in Georgia a proposed law along the same lines, owing to the influence of the mill operators, has just failed of passage, so in that State children of the age of ten years may continue to be employed in the factories ten and twelve hours a day while nearly everywhere eight hours is the recognized period of a day's work for men. Are matters of such a nature of concern for the churches? If not is it strange that even unprejudiced observers of such indifference absent themselves from the house of worship?

The author of "The Inside of the Cup" well expresses the situation in that part of the book where the daughter, after her father's claim that philanthropy and organized charity were never on such a scale as in the present age, and after her reply that "charity, and philanthropy as they exist today have very little to do with the brotherhood of man," continues:

> So long as you can make yourselves believe that this kind of charity is a logical carrying out of Christian principles, so long as your conscience is satisfied with the social system which your class very naturally finds so comfortable and obliging, the weak and idiotic ought to be absurdly grateful for what is flung to them, and heaven is gained in the throwing. In this way the rich become the elect both here and hereafter, and the needle's eye is widened into a gap.

It must not be forgotten, however, that under the doctrine of love to the neighbor,

> A man is first neighbor to himself in that he must first look out for himself to have the necessaries of life, as food, raiment, habit-

ation, and other things which the necessities of civil life where he is require; and this not only for himself but for his family; and not only for the present time but also for the future. Otherwise he cannot be in a state to exercise charity toward his neighbor. (Arcana Cœlestia, n. 6934-6.) He may also seek wealth and honors for himself in the world, yet not for the sake of self, but for the sake of his neighbor. (*Ibid.*, n. 6938.)

To perform these duties well requires activity and the assumption of a certain amount of responsibility. One of the strongest hindrances to a useful life is the dread or disinclination of assuming responsibility. How often one will perform all the work of some undertaking and do all things essential in carrying out some project because of the assurance of some other person upon whom the blame, if any, may be placed for miscarriage or failure. The leaders in the world are indeed few in comparison with the multitude of those who follow. The majority do not develop even the ambition to lead, and while fully capable of higher things are content to remain with the mediocrity. This may be due to love of ease, a want of inclination to make personal exertion, or possibly to a mistaken idea of the propriety of pushing themselves forward; or it may be for fear of insufficient ability to be efficient in the cause. Hence so many sit back receptive although inactive, often critical, for criticism does not usually come from those coöperating. Inactivity tends to breed a spirit of discontent and criticism; the non-worker is more often the fault finder, and the most impracticable advice frequently comes from the mere looker on.

It is probably true that the largest and apparently the most benevolent donors in all of the churches are often those who have taken the fullest advantage of the laws pertaining to industrial affairs, and who, while going to the extreme, have kept within the letter of the law. It may be that they were controlling factors in passing the law which was to prove so advantageous to their interests, and the frequently expressed disbelief in the integrity of purpose of those who make the laws is in a great measure justified.

I would not under-estimate the value of knowledge and

efficiency in the carrying on of large business affairs which require able-minded men, men of intellect, acquainted with all the details of the subject in hand, and endowed with financial keenness and everything that goes to make the thorough business leader.

The respect due to the spirit of progressive genius ever employed in the advancement and development of human affairs is beautifully expressed in the tribute of Professor J. Mark Baldwin where he says:

> To know that the greatest men on earth think as I do, but deeper, and see the real as I do but clearer, who work to the goal that I do but faster, and serve humanity as I do but better, that may be an incitement to my humility, but it is also an inspiration to my life.

The spirit of genius may not occupy the place of acceptance among men until long after its possessor has passed beyond the realm of human activity. Socrates, condemned for rejecting the Athenian gods and by his philosophy corrupting the youth in making the worse appear the better reason, went to his death upholding in discussion his belief in the immortality of the soul. Galileo, who under threat of torture by the Inquisition apparently abjured his convictions and his belief in the theory of the Copernican system, is said to have whispered in the hour of trial, "Nevertheless it does move." "Who then," someone asks, "is to say, what theories, what beliefs, what ideas relating to men or things, which today have any resemblance to reason, may not in the changes of time and customs, in the future near or distant, become the general and perchance the real and true universal beliefs?" The stone which the builders refuse may become the head of the corner.

Fundamental law and equity, however, notwithstanding statutory changes from time to time, will always remain the same because they rest upon those principles of right and justice which ought to govern human affairs. Dr. Charles A. Briggs, late professor of Biblical Theology at Union Seminary, when assuming the chair said that there were three sources of religious authority, the Bible, the Church

and Reason. Shortly before his death, on the occasion of four students from that seminary being ordained to preach in the Presbyterian Church, although they doubted some cardinal points of doctrine, Dr. Van Dyke said that "certain old fundamentals were not essential to the Christian faith," and he denounced "the new attempt to exalt the letter above the spirit in judging the fitness of men for the Christian pulpit."

There is in the world today a strong and advancing belief in judging men by the spirit which accompanies their deeds. So, too, among nations and peoples, it is the spirit in which an act is done which counts for most.

England has no written constitution; her whole system of law rests upon an indefinite body of legal rules and principles, the bill of rights, custom, judicial decisions, and acts of Parliament, extracted from the entire body of the common and statute law, as the times, circumstances and the proper working of the government require.

The whole system of international law rests upon the moral sanction behind it, the moral sense of the world; and any State which persistently violates the rules of international law would be excluded from its benefits.

Kant held that the ultimate object of all knowledge is to be able to answer these three questions: What can I do? What ought I to do? What may I hope for?

Charlemagne said: "Right action is better than knowledge; but in order to do what is right we must know what is right."

And Swedenborg teaches that if a man has the conscience of what is good and the conscience of what is just, the conscience of the good is the conscience of the internal man, and the conscience of what is just is the conscience of the external man. (Heavenly Doctrine, n. 134.)

The conditions for the exercise of personal freedom were never so favorable as in this age. The protection of the individual rights of man as a social being are recognized and assured to an extent heretofore unknown even in civilized and Christian countries.

The industrial reforms spreading over our own country will probably always be dependent upon statutory compulsion, still, anything thus accomplished which is morally right is soon accepted as a settled rule of life. For example, the new Massachusetts law regulating child labor has compelled the discharge of many minors, especially of those between the ages of fourteen and sixteen, from their previous places of employment, and the proportion of hardship which necessarily accompanies all general laws, even those enacted for the common good, appeared not to be lacking in the enforcement of this new legislation, but already changes in the schedules of hours of labor have rendered it possible to furnish many of these minors with work.

This is an age of accomplishment and hope. The spirit of Christianity is working among men as never before for the natural good of humanity. When a man has been physically fed and clothed in consequence of opportunity afforded by laws enacted and enforced in the spirit of love of use and of charity, the path has been opened to his spiritual affections, and the way prepared for the presentation to him of the principles and beliefs under which the change in his condition has been accomplished.

Referring to civil government Swedenborg says, "Unless laws kept men in bounds the human race would perish." (Arcana Cœlestia, n. 10,791.)

Coercive legislation may always be necessary for restraining greed and avarice and regulating the conduct of men, and for the establishment and maintenance of social and industrial order, but the permanent bringing about of such order is beyond the power of mere statutory enactment. Back of all this must prevail that healthy public sentiment in the establishment and enforcement of law which works for the good and uplift of common humanity and individuality.

There is today as the result of our social and industrial system among many, even of the higher class of citizens, a spirit of pessimism, due to the manifest civil inequalities existing by legal sanction. They see no advancement in dealing with the ethical problems of life or in the further-

ance of human freedom. They behold the rich growing richer and the poor poorer, incorporated organizations of wealth possessing no souls, controlling all business for profit only, and apparently riding rough shod over the common people. The donations to churches for religious and charitable purposes from riches thus acquired seem but to increase their feeling of discontent. Though this may not be depicted in their countenances, their minds are filled with contempt for the social system under which these things are done.

As yet the churches have principally confined their attention to the matter of remedial work for ameliorating evils resulting from the prevailing social conditions, while the causes have continued almost without protest.

As society is constituted today, the faith of men in the worth of the spiritual teachings of a church is strongly influenced by their observation of the personal conduct of its laity.

As great moral factors in the improvement of society cannot the working forces of the churches be directed to removing the underlying causes of these social and industrial disorders, and not merely to extending charity in its usual philanthropic forms? The cause lies deeper than the reach of such Christian benevolence. The service of the Church and the influence of religion practically and specifically applied are necessary for the abrogation of these wrongs. Is it any wonder that the pews of those churches are empty whose leaders avoid or neglect these issues so vital to the common weal?

We are taught that the "law was given by Moses; but grace and truth came by Jesus Christ." That law tempered, enlarged and modified to meet the external changing conditions of advancing civilization, has continued to be compulsory upon mankind for ages, while the acceptance of the grace and truth of Christianity has forever remained in the realm of human freedom. Swedenborg teaches, that all laws in the world even civil and forensic were

enacted because they correspond with the laws of good and truth in Heaven. (Arcana Cœlestia, n. 3540-2.)

External law, although imperfect, must exist and its mandates be obeyed. Improvement will come from time to time as civilization broadens, but more rapidly and efficiently as the knowledge of justice and truth goes hand in hand with the spirit of the Brotherhood of Man.

WILLIAM W. TOWLE.

THE LITERATURE OF SEX EDUCATION.

THE New-Churchman is familiar with the teaching that the marriage love of one man with one wife is the precious treasure of the human soul and the repository of the Christian religion. He is taught, and his own reason accepts and confirms the teaching, that this love is the inmost gift of life from the Creator, flowing down from the marriage of the infinite love and the infinite wisdom, in the inmost being of the Lord Himself, into all things of creation so that they always exist in married pairs when the Divine order is not violated; and so that in human minds love and wisdom exist from that inmost marriage principle, and are qualified by it as they flow forth into practical affairs of every kind. Indeed, it is according to the purity of this marriage love in the soul that each man and woman enters heaven and fills the position of eternal usefulness there for which he or she has been created. Hence all the processes of regeneration, or preparation for eternal life, are determined by the underlying purification of this marriage love and wisdom, this marriage principle uniting goodness with truth in the character and the deeds of daily life. How fitting that it should be designated as the precious jewel of the human soul and the repository, the treasury, of the Christian religion, in which all its wealth and power is gathered and conserved!

If this is true of human souls individually, it is also true of them collectively. Therefore the progress of the Christian religion in earthly society, and the formation and upbuilding of the heavens from the human race, must always depend upon the protection and the promotion of marriage as Divinely instituted. The salvation of the world must commence with the preservation of the marriage of one husband with one wife; and must be concerned

with this as the inmost heart and life of the whole matter from the beginning to the end.

Hence the New Church cannot fail to observe with active interest, not free from some anxiety, the advent and progress of the modern movement for sex education, now in the forefront of sociological study and of social reform. The temperance movement, subject as it has been to many intemperate and objectionable features, nevertheless has accomplished and is still accomplishing a great deal of good. It has brought society face to face with many facts which have been unavoidably recognized as fearful evils, to be battled with and overcome. It has made the wine cup at the family table uncommon, has led multitudes to become abstainers from the use of intoxicating beverages, and has placed the drunkard outside of respectability, although not beyond the reach of public sympathy and help if he wishes to reform his habits; and it has done much to save the children and youth of the civilized world from evil influences. But its work is far from completion. And now a far deeper and more wide-spread destroyer of manhood and womanhood has been discovered, and is being shown to be more universal in its assaults upon all ages and conditions of human society than any other foe, if the literature of sex education is to be trusted. Swedenborg writes of the hells of drunkenness, and they are fearful enough; but not comparable in their depths and deadliness with the hells of adultery as he describes them.

But this new movement has not sprung from anything that Swedenborg has written,—would that the world had been spiritual-minded enough for it to have done so! It has grown out of the growing knowledge of natural science concerning the dreadful physical consequences of sins against the marriage relation. The diseases which flow from the hells of adultery by the law of cause and effect, the correspondence of natural conditions with spiritual under the great law of general influx, are being studied in the light of bacteriology and found to be the most interior, and subtle, and persistent in their operation, of all diseases; and so

contagious that multitudes of the innocent are unconsciously infected with the guilty, and the consequences are entailed upon their posterity, so that it appears to be of the Divine redemptive mercy alone that the race is not swept off the earth by what is now being denominated "the black plague." It is said to be worse and more general than the "white plague," tuberculosis; and so likely to overtake the transgressor who ventures far that it certainly seems that no one would dare to transgress if the whole truth could be known and realized.

Now, this language is not overdrawn if the literature of Sex Education is not mistaken; and it is difficult to see how it can be very far mistaken when it is based upon the experiences, and observations, and studies of some of the best physicians of the world; and when no motives of self-interest can be conceived of as warping their judgment, and when they have to brave a tempest of adverse criticism and censure from those whom they would serve at every step of the way. And is it more than New-Churchmen should expect when they consider all that they are taught of the heavens of marriage and of the hells of adultery—of the mighty power of the former to bless, and of the corresponding curses that must come from the desecration and perversion of so sacred and mighty and Divine an institution? And still, it is all so dreadful and so shocking that it is natural that those whom they wish to reach should stop their ears; and it is laying bare the things that should be so sacredly veiled in modesty that it is proper that the innocent should shrink from them. It is, indeed, a difficult problem to discover how this campaign of sex education can be so conducted as not to repel the very forces which it needs most to enlist, and so as not to do harm in the earnest effort to do only the good for which the world is so sorely suffering. In solving this problem some mistakes must be made and some deserved censure must be incurred. And some persons seeking changes in social institutions of doubtful, and we may believe of undesirable, character will try to divert the movement to the accomplishment of their ends, and

thus obscure its usefulness and hinder its progress. Indeed, this is already being done in several directions. Nevertheless, the high standing and manifest unselfishness of the physicians and sociologists who are leading the campaign of reform supported by men of eminence in educational work and in the church, are having great weight. For instance, the Ex-President of Harvard University, Dr. Charles W. Eliot, has said: "The subject of reproduction and sexual hygiene should be more generally presented to young people by parents and teachers. I am convinced that the policy of silence has failed disastrously." And the writer is informed that a lecture is now given to the students of the University on this subject, to warn them of its dangers and set their faces in the right direction, at the beginning of each year. Indeed, this is becoming the practice at all colleges for young men. In the eighth "Year Book" of the National Society for the Scientific Study of Education the following appears:

> When the popular Bishop of London was in this country last year he became intensely interested, it is said, in the awakening that had been created here as to the subject of the false modesty of parents with their children on the mystery of sex; and subsequent events seem to prove that the matter made a deep impression on the famous prelate's mind. Every man in that notable meeting in London saw the force of the Bishop's idea; thousands of dollars were immediately subscribed; the personal co-operation of everyone present was gladly offered; men at the head of great commercial affairs promised their time, money, and services, and today a great crusade is under way in England. Pamphlets are being prepared and will be distributed by the million; the head master of every college and school will take a personal part; a special periodical called "Prevention" will be issued and distributed to every parent in England.

The above is found in a little pamphlet entitled "An Appeal to the Boy," by William H. Peters, M.D., of Providence, R. I., which bears the endorsement of Bishop William N. McVicker, of that diocese of the Episcopal Church, of Professor Dealey, of the department of Social and Political Science of Brown University, and of Percy L. Smith,

Superintendent of the Providence Boys' Club. It seems exuberant, but doubtless describes the enthusiasm with which the movement began in London under the leadership of the head of the Church of England in the Capital of the British Empire and the largest city of the world.

But if one would know of the difficulties involved in the task of the sex education even of our own country, to leave at one side a consideration of other parts of the world, let him study a work by Dr. Robert N. Wilson, Fellow of the College of Physicians of Philadelphia; formerly Pathologist of the Presbyterian Hospital; Secretary of the American Federation for Sex Hygiene, and also of the Pennsylvania Society for the Prevention of Social Disease. It is in its tentative edition of a thousand copies, submitted to his fellow-workers and the public for improvement, and is entitled "The Education of the Young in Sex Hygiene: A Textbook for Parents and Teachers," bearing the imprint 1913, and the name of no publisher. In the Foreword he says, "I have worked and fought in the ranks nearly twenty years before venturing this book." It is not intended for boys and girls, but for their teachers, and is the fullest and best collection and setting forth of the facts and materials of this movement that has yet been found by the writer of this article. It is very thorough, commencing with the economic relations of the subject, showing the fearful cost of the present condition of society not only in money as the ultimate measure of values, but also in health, strength, life, happiness, the welfare of the country, and in human progress. Then it considers The Boy and His Needs; The Girl and Her Needs; Heredity, and the Selfishness of Unhygiene; closing with these words:

> The reader cannot fail to gather from this brief message the thought that only those things are fair that welcome exposure to the light of day; only those worthy that lift you and me, Cains, and the Abels at our side, into such a perfect health of body and spirit that we may occupy our ten talents to full advantage and return them to the great Giver with proper increase in His own good time.

"My garden must be beautiful;
For when the shadows play
In lengthening shapes along the wall,
And comes the cool of day,
Perchance my Lord might come to see
The place where roses bloom for me.

And if He ask to come within
This house of mine to rest,
How fair and sweet the rooms should be
For such a wondrous guest!
'Twere better far to keep them so,
Lest He might come before I know."

In order to keep them so, a consideration follows, of What Boys and Girls Must [in due time] Be Taught. For investigations show that nearly all the social evils begin in the ignorant curiosity of childhood receiving vicious instruction where wholesome instruction and help from parents is denied. Hence Dr. Wilson urges the duty upon parents to teach these things to their children in good season to keep their minds clean and their bodies undefiled. And then in the next three chapters he shows what the older girl should be taught, and what the older boy; when, by whom, and how. The training of the teacher is also discussed. And The Medical Man's Talks with Men and Boys, and with Women and Girls, are added, and other useful discussions, and plates and tables, summaries and a good index, forming a most valuable, comprehensive and convenient handbook of 319 pages, octavo, price $2.

Dr. Edith B. Lowry has made a notable contribution of practical little hand-books, five in number, published recently by Forbes and Company of Chicago. They have the advantage of presenting separately just what is needed at each stage of instruction, and of presenting it in simple language, concisely and with scientific accuracy, and with remarkable purity and delicacy.

The first in logical order is entitled, "False Modesty, That Protects Vice by Ignorance" (110 pages, 16 mo., 50 cents net). It is a strong plea for education, commencing

early with the children according to their needs of information; and it shows that in most cases of disaster in later life the seeds were sown through the neglect of parents to protect their children. There are touching chapters on "Woman's Inhumanity to Woman," "The Homeless Girls," "Teaching the Science of Motherhood."

The second of the series is entitled, "Confidences: Talks with a Young Girl Concerning Herself" (94 pages, 16 mo., 50 cents net). It follows the usual course prescribed by the authorities for this purpose, and pursued with some variety by all the books for the instruction of children that we have seen. It presents a mother talking with her little daughter from time to time, and teaching her about the propagation first of the flowers, and then of the birds and animals, and finally of herself. The titles of the chapters will indicate the way in which the subject is unfolded: The Secret; The Flower Babies; The Bird Babies; Mother's Baby; The Baby's Nest; Building the Nest; The Sign Language; Rest and Sleep; Injury of the Nest. The preface explains that such confidential talks should be had by mothers with their daughters at the ages from ten to fourteen years. Or, if the mothers cannot talk in this way, it is suggested that the book can be read by the mother to the daughter and talked over. Or, if the mother cannot do even this, the book can be given to the daughter to read quietly by herself.

The third is entitled, "Truths: Talks with a Boy Concerning Himself" (95 pages, 16 mo., 50 cents net). It is similar in its methods to the previous book of the series, and is intended to suggest to fathers how to talk with their sons of ten or fifteen years of age. But in this case it is an uncle who is presented as the instructor. The chapters are: Dick and His Uncle in the Woods (in which the talk is about plants); Fishing in a Rainy Day (when the fishes are made the basis of the talk); The Frog Pond; The Chicken Yard; The Man's Responsibility; The Mechanism of Our Bodies; The Vendors of Fake Advice; Real Men Who Accomplish Something; Sowing Wild Oats; Good-By (spoken

as the nephew is leaving for boarding school). A part of this last chapter will help to show the character of the book:

> We all make mistakes. But the worst mistakes are made through ignorance. When you were a babe I determined that you, my namesake, never should be able to say with so many men, "Why was I not warned of these dangers before it was too late?" If other temptations should appear, do not be afraid to go to some trustworthy man and ask his advice. It is only the foolish man or the very young man who is unwilling to display his ignorance. The wise man obtains all the knowledge possible, both from men and books, before he makes any important decision or takes any risk. If you get in a tight place do not be afraid to write and tell me all about it. I will not condemn any wrong, but I will give you the best advice I can, the same as I would throw a rope to the foolish but venturesome boy who swam beyond his depth.

The fourth is entitled, "Herself: Talks with Women Concerning Themselves" (221 pages, 12mo., $1.00 net); and the fifth, "Himself: Talks with Men" (216 pages, 12 mo., $1.00 net). In the latter Dr. Lowry has shared her task with Dr. Richard J. Lambert.

Edward Bok, the successful editor of the *Ladies' Home Journal,* has shown much interest in this reform, and has from time to time published valuable articles on the subject. To give permanence to these efforts he has arranged for the publication by the Fleming H. Revell Company, of New York and London, of a series of handbooks in pocket form, limp cloth bindings, each 25 cents net, by the best authors to be found.

The first, by Mrs. Woodallen Chapman, is admirable. It is addressed to mothers, under the general title of "How Shall I Tell my Child?" and has the following contents: Why Should I Tell My Child? At What Age Shall I Tell My Child? How to Tell a Child (this is beautifully done); When a Child Has Already Heard; When a Wrong Habit Has Been Formed; and At the Adolescent Period. This little book is so full of the wisest suggestions put so well, and the price is so low, that every mother should avail herself of it thankfully.

The second, entitled "When a Boy Becomes a Man," by

H. Bisseker, is written for boys of about fourteen years of age, and while it is well suited to its purpose, we cannot doubt that it would be still better if a father or elder brother could read and assimilate it so as to give it to the lad in confidential talks.

The third is intended for youths of eighteen and over, and is entitled, "Instead of Wild Oats." The author is Winfield Scott Hall, Professor of Physiology at Northwestern University Medical School, and widely known as a lecturer and writer on the moral training of young men. "Every young man wants to make good," the Foreword by Edward Bok begins,

> And while much advice has been preached and written on how to make a success of life, the whole question, after all, turns upon one chief fundamental essential, good health. * * * And back of good health is a clean moral life.

Dr. Scott begins by asking what we would think of a father who would present his son with an ocean-going craft, however perfect, and expect him to put to sea, and reach in safety a distant port, without any knowledge of navigation. He adds:

> Yet most fathers permit their sons to go out on life's sea in a craft (the physical body) whose mechanism they little understand and of whose care they have little knowledge. They must steer a course between reefs and rocks of temptation, and meet social derelicts of which they know nothing. Is it a wonder that so many young men founder on the rocks of temptation or run amuck the derelicts. * * * Every young man needs to know the scientist's reasons for advising a continent life. He needs to know the sociologist's argument favoring an equal standard of morality for the young man and the young woman.

He then explains these matters and shows how the twentieth-century young man, in order to be successful, must be clean, strenuous, and chivalrous—

> Clean in thoughts, clean in language, and clean in habits; strenuous in both physical and mental activities; chivalrous in thought and act towards all womankind; courteous and considerate to all mankind.

The appeal to chivalry is emphasized in a book entitled, "Training of the Young in Laws of Sex," by Rev. the Hon. E. Lyttelton, Head Master of Eton College (Longmans, Green & Co., London and New York, 1900, 119 pages, 12 mo., $1.00). In the light of much experience he traces the psychological development of the child who is not treated frankly by his parents in these matters, and finds morbid conditions of the mind and vicious practices, which might have been prevented; and worse than all perhaps the following, in his own language:

> That without guidance the notions formed of the meaning of bodily desires are selfish, and ultimately tend to produce a callous acquiescence in a tremendous social evil. That the resulting mischief is enormously more prevalent than is commonly supposed. Certain huge facts in our social life stand out in awful prominence, and if reflected on indicate a vast mass of unhealthy growth among the young; much of this experts know is preventable.

He then addresses himself to the solution of the problem of how the young are to be not only instructed but also trained into clean, noble, and chivalrous men. It is well worth reading, and will convince the most cautious that a great deal can be wisely done in a reverent and frank relation of the parent with the child and young person, in sex education.

This appeal to chivalry is lifted to the religious plane by Cosmo Hamilton in his little book entitled, "A Plea for the Younger Generation." (George H. Doran Company, New York, 74pp., 12mo., 75 cents, net.) He agrees with the other writers that children should be instructed early in these matters, and as far as possible by their parents, but he wholly disagrees with the methods of employing botanical and biological introductions. He would have parents go straight to the heart of the matter and tell the child, as simply and truly as can be, just how he came into the world. And he would fill the teaching with reverence by using as an illustration the incarnation of God Himself in the Babe of Bethlehem by birth from the Virgin. He says:

I think that these professors and scientists are wasting their time, and I have written this small volume not only in order to make a plea for the younger generation as to the way in which they shall be taught sex truths, but also in order, if possible, to prove to the advanced thinkers of the day that it is not old-fashioned to beg that God may be put back into the lives of His children, but a thing of urgent and vital importance. Without faith the new generation is like a city built on sand. Without the discipline and the inspiration of God the young boys and girls who will all too soon be standing in our shoes will go through life with hungry souls, with nothing to live up to, and very little to live for.

The book gives some admirable illustrations of his method, and is masterly and deeply interesting throughout. The New Church could add as an important consideration that one of the Divine purposes of marriage is to create angels for heaven.

Two notable books have been written by New-Churchmen. In 1882 Dr. Henry N. Guernsey of Philadelphia published his "Plain Talks on Avoided Subjects." It has scarcely been excelled, if it has been equaled, since; and one reason is because he wrote in the light of the doctrines of his church, so full of the sacredness of marriage and all that relates to it. More recently, at the request of the National Congress of Mothers, with headquarters at 806 Loan and Trust Building, Washington, D. C., the Rev. William L. Worcester, assisted by Dr. C. L. Furbush, prepared an excellent little pamphlet of 31 closely printed pages, 24 mo., (10 cents at New-Church Book Rooms) entitled, "Duty of Parents to Children in Regard to Sex." It contains a remarkably comprehensive summary of the best that has been said and written upon the subject, but expressed with much simplicity and clearness, and in the light of the New Church. It must have had a very large use in the hands of the National Congress of Mothers as publishers and distributors. The copy from which we write bears the imprint of the third edition, and it is not new. The National Bureau of Education at Washington, D. C., has asked for a revised and enlarged edition for its use in general distribution. The

Ministers of the Massachusetts Association recommend its distribution to all parents of young children in their parishes.

We have recently received by the courtesy of the publishers, the Macmillan Company, of New York and London, a valuable work by Dr. Albert Moll, translated from the German by Dr. Eden Paul, entitled, "The Sexual Life of the Child" (354 pages, 12 mo., cloth, $1.75 net). It is a thoroughly scientific investigation of normal and abnormal childhood in this respect, with a large collection of cases, and a careful discussion of them, of great use to the physician and the psychologist, but too erudite for the general reader. It enables us to realize more fully the extent of the Literature of Sex Education, and the deeper work that must still be done upon its scientific foundations.

And now our thoughts turn in the opposite direction, to the spiritual side of this movement. All the Literature of Sex Education that we have examined seems to neglect this most important, this essential, feature of the whole matter, with one exception to which reference is about to be made; and this is due in a large measure, we believe, to the new discoveries of the fearful hidden nature of the diseases, to which we have referred, and which have given the present impetus to it. This is, indeed, properly, under Divine Providence, the powerful ultimate means of restraint and protection. Fear always must act first in the restraint of sin and crime in the lower levels of earthly appetites and passions. Dr. Wilson reminds us that Emerson says, "Moral ideas rule the world, but at close range senses are imperious." Even moral considerations are not prominent in most of this literature. But this defect must certainly be remedied as thought upon the subject rises to higher levels of human experience. Still, if there are to be spiritual considerations introduced in due time it must be from the New-Christian Church, for it alone understands clearly that sex is spiritual, having its origin in the Divine, and that marriage is the first essential of heaven and the church; that if marriage is to be really worthy of the name, it must

be first a union of minds, or spirits, and thence marriage love must flow down into the relations of the body, if they are to be pure and sweet even for the faithful husband and wife. This ideal should be introduced as early as possible into the minds of youth, if not of children. Indeed, the feeling of it should give reverence to all instruction upon the subject from the beginning in childhood; and this is what seems to be sadly missing, even in the best of the literature that is found, outside of one or two productions of New-Churchmen. And does not this indicate the need of the fullest activity on the part of New-Churchmen, both as individuals and also collectively, by co-operation within the church, to consider and prepare for participation in the great world-movement? Nor should we forget, or fail to realize, that we need to band together for mutual help in rendering the best possible service to our own children and young people in this most important matter of their lives, where their temptations are to be most severe, and where the rewards of victory are to be most far-reaching and blessed.

The notable exception is found in a book entitled, "Marriage and the Sex Problem," by Dr. F. W. Foerster, Special Lecturer in Ethics and Psychology at the University of Zurich, translated by Meyrick Booth, B.Sc., Ph.D., and published in 1913 by Frederick A. Stokes Company, New York (228 pages, 12mo., $1.35 net). It is a most scholarly and sane consideration of the subject. His first contention is that "we cannot separate sexual education from sexual ethics" (p. 21). He condemns the "new freedom" and the "new morality" advocated by such writers as the Swedish authoress, Ellen Key, and apparently adopted by Winston Churchill in his latest novel, "The Inside of the Cup," constituting the greatest blemish of that very useful book. Dr. Foerster says of Ellen Key, whose works are now being translated into English and warmly taken up by the more advanced English feminists:

> Her "new morality" consists essentially in the elimination of

loyalty from the sphere of sex relations, and the liberation of erotic feeling from every other consideration. The fundamental principle of the new order is that love and marriage must always coincide; when erotic passion fades, or when a new love swims into the horizon, then a marriage has lost its justification and must give way to new relationships. The party who is "left in the lurch" must accept the position as natural and inevitable. The Christian doctrine of loyalty is asserted to be a hindrance to the fullest development of life, because it prevents men and women from fully realizing all their possibilities of happinesss in the sphere of love. (p. 27.)

He has already said with regard to this:

The prohibition of all sex relationships outside of marriage is in reality an essential step towards the emancipation of the Eros, because in setting up sacred forms for the union of men and women we connect sexual love with all the higher interests and feelings of humanity. Long before the awakening of sexual instincts, children should become thoroughly accustomed in their whole inner life always to think of the union of a man and a woman as a lifelong tie of fate and education.

Looking backwards down the centuries we find an overwhelming consensus of opinion in favor of this interpretation of the Christian attitude towards the sex question. It was men with the profoundest knowledge of human nature who perceived that in this sphere in particular the fixed and definite form is an absolutely indispensable means for the preservation and strengthening of our spiritual nature. They knew the irresponsibility of sexual instincts and the whole force of sensuous illusion, and knew the depth to which man falls when he is released from all strong forces of order and restraint and delivered over to the elementary power of his sexual needs and passions. (p. 24.)

He goes on to show that "manhood means discipline." He says:

In talking with children or young people, * * * the stress should not be laid upon the *negative* side, upon warnings as to the dangers of immorality, but upon what is *positive*. It should be made clear that the institution of marriage serves to protect the highest interests of character against the world of undisciplined natural desires. It will be quite impossible to give young people any definite hold over their blind and thoughtless lower instincts unless their minds are filled with a definite *positive ideal*. * * * In speaking of sexual immorality, it is more important to refer to the

injuries it inflicts upon character than to its hygienic dangers: it can be pointed out that the worst disease which can be contracted by anyone, is that disease of character which develops when a man accustoms himself to a course of action which cannot be sanctioned by his better self. (pp. 61, 62.)

To this he adds, farther on, considerations of the double life which one leads when secretly immoral, and the damage then done in weakening the honesty and integrity of his character in other directions. Such become the slaves of impulse, and Dante's "Inferno" depicts the slaves of Eros as being continually whirled through the air in a state of helplessness, while the whole surrounding atmosphere is agitated by these erotic storm centers. Thus he urges the value of the monogamous ideal, and the indispensability of the ascetic ideal for the preservation of the former; for unless men can be trained to continence before marriage, and under many circumstances that arise in marriage, the institution itself must suffer; and the most powerful incentive to such continence is a belief in the spiritual destiny of man, developing a spiritual conscience, and a sense of the bounden duty of resisting the lower self. "Unless this feeling has been brought into being, morality itself has no deep soil in which to take root." And he adds: "There could be no greater aid to its creation than the spectacle of men who can pursue spiritual things with a more powerful passion than that with which men of the world follow after gold, fame, and women" (p. 131).

It is here, at this point, that we find the limitation of the author and the need of what the New Church can contribute to the work of sex education. For Dr. Foerster has the celibacy of the Roman Catholic Church in mind as the element of Christian history which conserves the Ascetic Ideal. His thought of living for spiritual things does not include marriage. He does not realize that chastity itself can be found only in the marriage relation lived in spiritual loyalty. He teaches the control of all that as belonging to the lower nature. But the New Church has it to teach as the highest incentive to purity that marriage is essentially of the spirit

itself, and that while physical diseases may bring disaster to the earthly relation and destroy the ultimates of happiness in this world; and that while the moral disease which destroys stability of character and darkens it with deceit is even worse; still worse than all these evils is the loss of heaven in the soul now and forever, the loss of the ability to love deeply and purely the one husband or the one wife whom the Lord provides from the beginning—for "in the beginning God made them male and female, and said, for this cause shall a man leave father and mother and cleave unto his wife, and they twain shall be one flesh." This marriage relation, as we said in the beginning of this article, is the very center and source of all that makes for spiritual strength and happiness in this life and in the life which is to continue forever beyond the grave. It is the pearl of the soul, the pearl of great price, to secure which we must teach the children and youth to be ready to sell all—to make every sacrifice for it, but to sacrifice it never.

And now shall we not include in the Literature of Sex Education that which is covered by the conclusion of the report so heartily adopted by the General Convention at its last session? namely:

OUR RELATION TO THE BATTLE OF OUR DAY FOR PURITY.

The evident motive of the whole teaching of the New Church in regard to marriage and its violations is to promote purity in the world, and the realization of the true ideal of marriage. We feel ourselves commanded by the doctrine to work for the cause of purity, and for the removal of the conditions which encourage impurity, for the safeguarding of marriage and the home. The New Church has a distinct contribution to make to the cause, in its teaching of the Divine origin and spiritual nature of marriage; of the eternal blessing of obedience to its Divine laws and the deadly consequences of their violation. Not only the purity of New-Church men and women in their personal life, but also their earnestness and wisdom in working for the cause of purity in the world in connection with such movements as shall appeal to them as being genuinely useful, should win the respectful attention of the world to the doctrine from which they draw their inspiration and their strength. (*New-Church Review*, Vol. xx., p. 445; also *Journal of the General Convention*, 1913, p. 48.)

H. CLINTON HAY.

EDITORIAL DEPARTMENT.

RELIGION AND LIFE.

THE present tendency in some quarters to identify religion and life seems to be leading the religious thought of many earnest people astray. As a reaction against thinking of religion as a mere attitude, whether the attitude is one of faith or of emotion, the tendency is no doubt partly justifiable, but in so far as it is a reaction against the church, against formal worship, against any form of creed, or, as is often the case, against any definite acknowledgment of God, it is distinctly and incalculably destructive of genuine religion.

Religious uncertainty and religious unrest are characteristic of our time because they are so universal. The movement of democracy, advancing in ever widening circles and embracing more or less completely all the nations of the earth, contributes to the complexity of religious life and so to the uncertainty and unrest. The means of communication and transportation are so wonderfully perfected that the most remote corners of the earth are in some respects made next door neighbors, and in this way humanity is being formed into a conscious whole. Through books, magazines and newspapers the diffusion of knowledge is such that the world is being transformed into one vast university.

But knowledge is growing in depth as well as in extent. Hosts of students in well equipped laboratories are "penetrating the secrets of nature." The sciences of mathematics, mechanics, physics, biology, and psychology, to say nothing of sociology and civics, are pushing forward to conquer realms of the unknown with accelerated pace. So that an increasingly firm and common basis is being established for

industrial, social, and political progress. Under these circumstances it is natural and inevitable that corresponding changes should be going on in the thoughts of men about the deep issues of life. By the new forces thus generated men are being swept from their historical moorings. New philosophies are coming into vogue. Established customs and views of life are being challenged with unparalleled audacity. The results of the investigation of nature and history have led to new habits of thought and to new problems. Within the general field of philosophy and science, ethical and social questions of the most far reaching import are forcing themselves to the front and are threatening to revolutionize the whole aspect of civilization. We seem to be on the verge of international politics as well as international comity.

No wonder then that religion, the deepest and most precious element of life, is brought in question, and is found to be subject to the disintegrating forces of the age. Nowhere is this more obtrusive or more disquieting than in our own country where the commingling of nations and the resulting conflict of religious ideas and religious customs are most pronounced, or at least most extensive. The religious community is thus shattered. The sanction and ties of religion are weakened. Hereditary prepossessions are obliterated and tradition is ignored or contemned. The authority of the wise and the inspired of past ages is vehemently renounced. The church and the church's foundation, the Word of God, are ruthlessly thrown into the scrap heap of outworn utensils, mere outgrown superstitions. The struggle for existence and for gain, ever more severe, are driving men and women to industrialism and materialism. Under the symbol of "the practical," education is becoming "vocational" and religion "socialized labor."

Under the pressure of these forces the disposition to identify religion and life is characteristic of the present phase of popular religious thought and effort.

There are serious implications in this thought and effort.

The tremendous formula "All religion has relation to life and the life of religion is to do good" is liable to a strange and unsuspected perversion. Life is an exceedingly complicated conception and an exceedingly complex fact. It is comparatively easy to conceive of the material universe as an immense aggregate of bodies, or even as one immense all-inclusive mechanical system, but when we introduce life into this system the universe becomes incalculably complex. In life there is a peculiar and marvelous union of the one and the many. This is exemplified in the individual personal life. Each of us knows himself as one person and one life; yet the variety which this life possesses, and the changes which it undergoes, are indefinitely beyond our comprehension. The relations of this life to that of other persons, and to the life of the realm of nature and the realm of spirit in general, add still greater complication of variety and change; nevertheless the oneness of life remains as the supreme characteristic. The necessity for distinguishing kinds and degrees of life is thus forced upon us, and the identification of religion and life is from this point of view seen to be utterly ambiguous and vain. The practical effect of such identification is to exclude religion altogether by attaching it to a certain kind and degree of life and identifying it therewith.

If we revert to the intellectual and social conditions previously outlined, and appreciate the force and extent of the present day reaction against all forms of tradition and authority, we shall have little difficulty in defining the kind of life which is meant in the current use of the above formula.

Historical criticism has to such an extent undermined popular faith in the Bible and in Christianity that religion is no longer based in any authoritative way either upon the Bible as the unique Word of God, or upon Jesus Christ as the supreme manifestation of God and the founder of the religion called after his name. On the contrary, religion is more and more taken to be the spontaneous product of human life, and the religion of today is confidently assumed to be one of the characteristic products of the life of today.

With this conception of religion the popular mind comes to the consideration of life as socialized behavior and industrial efficiency. Accordingly industrial efficiency is the kind of life with which religion is especially identified. The kind of social intercourse which Greek philosophy presented to us as the climax of human excellence, the high flights of intellectual vision, all the richness of the artistic fancy, the spiritual reality of the kingdom of heaven, all these are obliterated in the sense of being an industrial agent.

We see now how far we have wandered from the original meaning of the formula "all religion has relation to life and the life of religion is to do good."

For consider what is meant by the *life* of religion in the formula. We note at the outset an ambiguity, and this ambiguity lends itself most effectively to the perversion in question.

In the phrase "the life of religion" we may take "of religion" as an appositive genitive, making the phrase equivalent to *religious life,* with heavy stress upon *life,* and with vanishing importance as to *religious.*

With this interpretation, the identification of religion and life is already made in the very words of the formula. But take it otherwise. Take the genitive as characteristic; then the meaning is that the real essence of the life which is religious is exhibited in the fact of doing good. In this view, religion is a quality superimposed upon the practical life, pervading, directing and controlling it. The word "good" too as used in the formula is also liable to perversion, because of vagueness and ambiguity. There are so many kinds and degrees of good that further specification is necessary. By "good" may be meant, and is meant in the use here referred to, some act or deed, a certain course of conduct, or a certain body of socialized behavior. In this sense "good" simply means practical and social efficiency. Herewith the perversion of the formula is complete, and religion is really excluded by identifying it with practically and socially efficient conduct. But this perverted use takes advan-

tage of the vagueness and ambiguities here brought to light, and so the formula becomes a powerful instrument for discrediting and obliterating religion in any proper sense of the word.

In opposition to the perverted use of the formula we have the Christian point of view and principle of interpretation in the words: "None is good save one, that is, God." All real, true goodness therefore resides in God, and flows from Him. What appears to men to be good, may, or may not, be really good. The ultimate test is whether what men call good is from man or from God. Things are good for various purposes, and the purposes may be narrow and short-sighted, or very wise and far reaching. If a thing is good in the sight of God it is eternally good; but if it is merely good in the sight of men then it is a temporal good, which, sooner or later, comes in conflict with the eternal, just as a man's mere private and personal good is sure, in the end, to come in conflict with the social good. As a matter of fact, however, there is no feeling, thought, or act, possible to a man which has not a social value, for the simple reason that man is a social being, and not a mere spiritual and physical atom. Therefore a man cannot avoid being either moral or immoral. In other words, he is essentially a moral being and so must be either moral or immoral in everything he does. Just as true is it that every feeling, thought, and act possible to a man has a religious value, for the reason that man is essentially a religious being. He lives, moves, and has his being in God and from God. He cannot avoid being either religious or irreligious in everything he does. He may forget God and ignore religious obligations, just as he may ignore his moral obligations, but the obligations still persist. No life is truly good which does not meet these obligations with free and intelligent performance. A man's conduct then is good when it is religious, but not otherwise; and it is religious only to the extent in which he deliberately fulfils his religious obligations; that is, lives in willing acknowledgment of God and in faithful obedience to His commands. Religious life

implies a consciousness of God's actual presence and of one's dependence upon that presence for the real goodness of life.

This supreme fact is in imminent danger of being forgotten. Under the spell, for the most part unconscious, of the reactionary and radical spirit of the Age the popular mind is tinged with wholesale religious scepticism, which is fortified by naturalistic criticism. Accordingly the Bible, the historical basis of religion in Christian communities, is by many thrown overboard; and Christianity itself, deprived of its historical basis, survives as a merely human form of religious institution. But for Christians at least religion without the Bible is a life without the evidence and authority of God. Without the knowledge and acknowledgment of God, life cannot be said to be religious, although God's existence and actual presence may be independent of knowledge and acknowledgment, just as He exists for, and in some way is present in, animals and plants, and in the sun, moon, and stars. There are innumerable forms of life, good in their place, which are not religious. So a man may live a good life on many planes without being necessarily religious. He might conceivably live a good physical, or natural, or moral, or intellectual, or civil life, and yet not be religious. The criterion of the religious life is the knowledge, and acknowledgment, of God. Without this there can be no religion.

L. F. H.

"THE MODERN QUEST FOR A RELIGION."

Readers of "The Inside of the Cup," Winston Churchhill's latest work,—and they are legions, for who has not read it and been stirred to deepest thought about the present condition of the Christian Church by it?—will be greatly interested in an article by him in the December number of *The Century,* entitled "The Modern Quest For A Religion." Probably nothing has been published which has illustrated and confirmed so fully and unmistakably what Swedenborg

has written about the consummation of the evils and falsities of the first Christian Church, and the end of its life as a dispensation of Divine light for the world, as this book, "The Inside of the Cup." Certainly nothing of the kind has ever attracted so universal attention. It bids fair to fill a place in modern religious reform not unlike that of "Uncle Tom's Cabin" in slavery reform.

In this connection it is interesting to find in the *Congregationalist* an account by Rev. Herbert A. Jump, of how the book came to be written. The story is said to have come from Mr. Churchill's own lips, and is in substance as follows:

Seven years ago I was outside this whole modernist movement, and more or less indifferent to it. Unexpectedly I found myself inside the New Hampshire legislature. As I began to look around I discovered the politics of the state, as of other states, were dominated by a railroad. The corruption was a thing of immemorial antiquity. It was universally taken for granted. But somehow it got into the heads of a few of us that the people were not having a square deal. So we began to fight, thirteen of us, and our opponents tried to make the number unlucky. It was an inspiring battle. They pitched into us for idealists, and slandered and abused us to their hearts' content. And then a strange thing came to pass. We discovered that the more we were persecuted the more we found ourselves gaining higher levels of experience. And when I began to ask myself what it all meant, suddenly the answer came, This is religion. Any experience that elevates a soul into a sublimer life is a spiritual experience. When a man finds a cause he can live for absorbingly and for which, indeed, he would even dare to die, then his personality becomes incandescent. It can fire other personalities. And this passionate enthusiasm for something is what to a true man makes life worth living.

About the time I saw the really religious import of the struggle against monopoly and special privilege, I was asked to be a candidate for governor. I went campaigning all over the State. Soon I realized that the hope of our cause lay in identifying it with the religious consciousness of the people. The war we were embarked upon was a moral war. But alas! the religious consciousness seemed to have got into a compartment by itself. What should be the logical instrument of its conversion? Through the Church, of course—came the instinctive answer. The Church is the custodian of religious values. The function of the Church should be to identify religion with life.

But soon it became clear that the Church as at present constituted was impotent to inspire this moral sense in any broad and universal

way. Its impotence was due to its failure to have the ear of the people. It was looked upon by many as a class institution. It was smiled at indulgently as a sociological back number. It was a mill trying to grind with water that is past. It was extensively busying itself with dead theological discussions. Absorbed in its post mortem enthusiasms, it was being passed by in pity, contempt, or indifference by the rank and file. The function of the Church must be reinterpreted. Its ideals must be vivified. It must be called back to real things. It was with this problem in mind that I wrote "The Inside of the Cup."

We are also informed that Mr. Churchill read a great many books, and talked with a great many men, in getting ready to write this book,—"with clergymen at conventions and over the dinner table, with business men on the streets and when they sat in the seats of the scornful—with everybody he could capture who had any light to shed on the problem." The result may be regarded as a portrayal of the Christian Church as it exists in relation to the world today; or at least as a presentation of the author's conclusions with regard to it after all his investigations and studies of the subject.

And certainly there seems to be enough truth in it to command universal attention and to awaken earnest thought and discussion. Probably there is not a community in the land which has not been touched by it, and it is doubtful if there is a congregation of Christians where it has not been referred to in the pulpit or lecture room. And the remarkable thing about it—the most remarkable—is that it has met with so little opposition and adverse criticism, that it has been received so sympathetically and with such a manifest desire for a new and sincere religious awakening which shall operate especially in the development of genuine Christian life.

This is the most promising aspect of the whole situation, this seeking for a religion of life. Mr. Churchill's article just published in *The Century* is not entitled "The Modern Quest For A New Theology" but 'The Modern Quest For A Religion." A dozen years ago the emphasis was laid

upon theology. Among others the late Dr. Lorimer, in his Lowell Lectures then published, wrote:

As yet we have no theology wrought out under modern influences worthy to take the place of the no longer credible Augustinian system. At present we are in a transition state. We have done with the old, and we have not been able to satisfy ourselves with the new. . . . Probably the time has not arrived when the new theology can be adequately fashioned.

Principal Fairbairn was then calling attention to the fact that the most distinctive and determinative element in modern theology was a new feeling for Christ. His own words were:

We feel Him more in our theology because we know Him better in history. His historical reality and significance have broken upon us with something of the surprise of a discovery, and He has, as it were, become to us a new and more actual Being. It is not too much to say, He is today more studied and better known as He was and as He lived than at any period between now and the first age of the Church. . . . We feel His personal presence in all our thinking more in the manner of the Apostolic than of any other age. (The Place of Christ in Modern Theology, p. 3.)

And Washington Gladden then wrote, under the influence of this new feeling for the Christ in what is called Christocentric Theology:

The doctrine of the Trinity in the terms in which I was first taught to express it, is a barrier to reason and a stumbling-block to faith. It is only by shutting the eyes of the understanding that one can accept it. (How Much is Left? p. 134.)

But he did not get as far in stating the true doctrine of the deity of the Lord as did William Newton Clark, who then wrote:

Though it is not yet theologically explained, we behold in Him (the Christ) a relation to God that we find nowhere else, and one that will prove to be the best accounted for by the sublime doctrine of the prologue of the Fourth Gospel, that God was in Him as He never was or will be in any other human being. (Outlines of Theology, p. 266.)

Or as James H. Ecob, who said:

God Himself, the invisible, the eternal Spirit, in Christ appeared openly, in public. He did not send forth a representative of Himself, . . . but the eternal Father did actually step forth into the open

gaze of His creatures, . . . stepped bodily into the world and dwelt in person among us. Immanuel was His name, God with us.

But in Mr. Churchill's work we are assured that this quest for a new theology is passing into the next orderly stage of development, the quest for a new *religion,* which means a new Christian life. For only while life goes with theology can there be any value in it. Indeed, we know that it was because the Apostolic life faded out of the early Christian Church that its theology became false and irrational. And while one unfailing sign of the fulfilment of the prophecies of the Lord's Second Coming has appeared in the decay of the dogmas of the Dark Ages, and the confessed need of a new theology (the stars of theological intelligence falling from heaven; the sun, as the symbol of light and warmth from the Lord in the church, being darkened; and the moon, as the symbol of a genuine faith, failing to give light), certainly another sign is appearing in this flashing of a new light, like the lightning, shining from east to west everywhere, awakening a new feeling for Christ, a new recognition of Him as the Divine source of help, and a new restlessness and longing for the coming of His kingdom of righteousness. Even more plainly than in the book,"The Inside of the Cup," is this set forth in the *Century* article.

A prefatory note of the Editor informs the reader that it is based upon an address in one of the most conservative Episcopal churches of the Pacific coast, where it instantly attracted wide-spread attention. It was afterwards delivered to the University of California, and is published in response to many requests of clergymen and laymen.

It commences by noting the disappearance of skepticism from this extraordinary age, and a general admission that materialism cannot account for the power which is springing from the inarticulate longings of the masses of the people, and finding expression through their statesmen and artists. It recalls Michelangelo's painting, on the ceiling of the Sistine Chapel at Rome, of the creation of man, and finds in it depicted, not a physical creation, but a spiritual awakening.

(How like Swedenborg's interpretation of that event in the first chapters of Genesis!) And it discovers a similar spiritual awakening in humanity today, although Mr. Churchill seems not to be aware of the fact that it is caused by the Second Coming of the Lord,—not in the flesh, but in the spirit. He says there is a force in us all driving us on to struggle for a new life, and they are most fortunate who find themselves pushed into the conflict raging about them; and yet we feel ourselves at cross purposes with life, "of being at the mercy of any misfortune which may strike us and bowl us over; of having no anchorage of love in anything permanent and abiding." We want a religion, he continues. "We desire to know. These words express the dominant yearning of the age. Whither shall we turn for a religion, a sanction, a guide to life? And thus we start off on our modern Pilgrim's Progress, to seek after God, if haply we may find Him."

And then he notes it as a curious fact that there are still some who look with longing eyes at the church which offers them for religion that which they cannot accept in any other department of life. Let us turn to his own words:

> But we find we can't enter such a church. Perhaps we do not grasp at once the significance of this fact. It is only after a little while that the reason becomes plain. We look around us, and we perceive at length that every institution in our modern government, every discovery in our modern science from the telegraph that encircles the globe to the cure and prevention of disease, has been accomplished against the principle for which that church still stands, the principle of having our thinking done for us.

Despairing then of finding religion in the church of the past, he turns to democracy for the evolution of a new religion in what he describes as the New Patriotism, because in democracy men and women are not only free to think for themselves, but they are also in duty bound to think for others and live for others. "Patriotism and religion have come hand in hand down the ages," he says. We read:

Righteousness, I believe we must all agree, is potential energy, to be won, and to be won only, by buffeting one's way up a toilsome slope against enemies, against that terrible power, incarnate in mankind, which is called, for lack of a better name, evil. Righteousness is growth. The moment fighting stops, growth stops, and righteousness has ceased to radiate because it is dead. Which are the men who, like powerful electric generators, have radiated it so that all mankind is stirred and energized? Are they not those who were most hated and vilified in their day by the evil-minded and the closed-minded, because they set their faces resolutely against complacent customs which wronged humanity and against complacent selfishness which sought to destroy it? We need go no farther for an example of this than Jesus Christ. Perhaps this is a quality of Christ's character which was not sufficiently emphasized in the old teaching.

It is this militant righteousness which he calls the New Patriotism. It consists of a change in the motives of life. "The old motive of government lay in the acquisition of property; the new lies in service." To this is added open-mindedness which gives capacity for growth. The greatest enemies of the New Patriotism are the closed minds of the modern Pharisees who maintain that things are best as they are, "who neither go in themselves, neither suffer those who are entering to go in." The principle of individual worth and of individual responsibility comes next in order, for in a democracy we must trust those whom God trusts in His scheme to share in the government. "Thou shalt love thy neighbor as thyself." And finally we have in the New Patriotism the quest for a religion, "since man cannot live by bread alone, but by every word that cometh out of the mouth of God." "Ethics is not religion."

In thus turning away from the church of the past, Winston Churchill does not believe in turning away from Christianity nor from the Bible; but rather in turning to them afresh with a new humility and teachableness. Indeed, he says that this is his very purpose in writing this article in *The Century,* to suggest a manner of going about this task of discovering the genuine Christianity of the Bible. He would begin by turning with William Newton Clark, to the prologue of the Fourth Gospel; where, in beautiful and

mysterious language, and in the terms of the prevailing philosophy of that day, is set forth the story of the incarnation of God and the life to be lived in order to do His will. We read:

> It is the province of philosophy to explain spiritual phenomena, just as it is the province of physical science to explain physical phenomena. There had appeared in obscure Palestine a religious phenomenon of extraordinary magnitude, an individual so great that he had stirred all who heard and saw him; and who, after he had suffered death on the cross, had kindled, through his apostles, tens of thousands throughout the length and breadth of the empire. Here was a man incandescent with the Spirit of God as no man had ever been known to be before.

This is explained, Mr. Churchill holds, in the terms of the Greek *Logos,* "the inner spirit of rationality which constitutes the very soul of the universe," as the revelation of the purpose of that Spirit concerning the life of man in this world in relation to God, Who is the Spirit. And he adds: "It is plain that this message could be brought home most effectively to groping humanity, if it were actually lived in its completeness by a human being who incarnated it."

And he finds comfort in the fact that the explanation of this religious phenomenon of ancient Palestine, and of the Christianity that followed, by the philosophy of the Greek *Logos* is being confirmed by the best philosophy of modern times in the principle that "self-sacrifice is the logical structure of Reality," and in the principle of Individuality, or Personality, which he applies to the life of the Lord Jesus in the Gospels. Under its application, each reader may for himself find this Divine Personality, emerging from the pages of the Scriptures as, with mind free from all other influences, he reads them afresh; dimly at first it may appear, but little by little growing clearer until at length it stands out in definite unity,—a Person who becomes so well-known to us that we can judge of what is in harmony with His personality and of what is not: and He interprets the things of common life for us in Divine light. The gratifying conclusion follows:

Hence it may be that we shall arrive, through the open-minded contemplation of the Personality in the Gospels, at the conclusion that it exceeds in dignity and greatness and power all other personalities which have come within our ken. We may see at length that an all-inclusive Personality, incarnate of the word of life, must gather within itself every content, every word of truth, every act of self-sacrifice of those other personalities which have gone before or succeeded it. It will be strange indeed if we do not arrive at the further conviction that the world has still in Jesus Christ, something to grow into instead of out of, and that when we have reached the boundaries that He has set it will be time enough to think of a new prophet and of a new religion.

Some of us have been much disturbed because the "Rev. John Hodder," the hero of "The Inside of the Cup," in his transition struggles from the old to the new, is unable to hold on to the miracle of the Virgin Birth, although he holds on faithfully to the Divinity of the Lord Jesus notwithstanding the mystery of how this is to be reconciled with the fact that He was born of a woman. Whether the author intended to present only the common situation in the Christian world today, or to express a perplexity in his own mind also, it augurs well of what the final outcome shall be, and indicates that a wholesome preparation is going on for the reception of the New-Church explanation of the miracle, and of the Divine Incarnation in its completeness, to have this article on "The Modern Quest For A Religion" close with this paragraph:

What is it we have lacked? What is it that made us lukewarm and unhappy? Is it not that, somehow, Jesus had lost His incandescence as the one all-inclusive Personality, as the only begotten Son of God, who suffered and died for our sakes, that we might have life, and have it more abundantly? And does not something deep within us, deeper than ourselves, tell us that if the Spirit of God were to come to us, were to take on our finiteness, He must come in just that way,—subject Himself to all, and rise again conquering the conditions made by our moral evils and sins, into His sublimer essence by self-sacrifice, "the logical structure of all Reality"? Would He not through personality, and personality alone, have given us just that message, inspired us with just that love, just that conviction of His patience, of His forgiveness, of His support and consolation? How otherwise,

indeed, could He have made Himself manifest save by incarnate Personality?

"And the light shineth in darkness, and the darkness comprehended it not."

Can we doubt that this feeling of need, and this earnest quest for a religion that shall realize the living presence of the Lord in His Divine-Human Personality, is occasioned by the Second Coming and the descent of the New Jerusalem as promised in the book of Revelation? The world is done with the old religion of the first Christian dispensation and is reaching out after the new. Can New-Churchmen rise to these great opportunities for service which are now opening under the Divine Providence?

H. C. H.

BIBLICAL AND DOCTRINAL STUDIES.

WHY THE LORD CAME DOWN FROM HEAVEN: OR, THE INVISIBLE GOD MADE VISIBLE.

A Study of John vi, 38.

For I came down from heaven, not to do mine own will, but the will of Him that sent me.—John vi, 38.

Manifestly, from these words, two wills were active in the Lord Jesus during His earthly life: one, the will of God; the other, the will of man: one, the will of the indwelling Father of mankind; the other, the will of the human nature in which the Divine nature had become incarnate in the Son of Mary. For, as a recent writer of the Evangelical denominations has come to declare, the union of the Divine and the human life of Jesus was not the combination of two independent beings, but a reciprocal interaction between two personal movements of one Being, a begetting action on the side of the eternal Godhead, and a receiving activity on the side of the humanity. To quote the words of Professor Loofs himself in his lectures at Oberlin, "In a progressive moral development, the human soul of Jesus had appropriated the contents of the life of the Godhead, and the Godman manifested and manifests an increasing unity with God in the prophetic, priestly, and kingly influence which He exerted and exerts on the human race."

The New-Churchman knows that this progressive development of the human life of the Lord Jesus into union with the Father was completed at the resurrection, so that the risen and glorified Lord Jesus is now absolutely one with the Father in His Divine-Human presence with men.

And does not this mean that by the incarnation the eternal

God so entered into humanity that He remains forever an indwelling Divine-Human presence with every man? This was His promise at His ascension, saying, "Lo, I am with you alway, even unto the end of the world." It means, then, that the will of God abides within the will of man always, as a begetting, Divine-Human action, from which he receives the power of acting in a human way, and so of willing with God's will or against it; and thence of thinking in the light of the Divine-Human wisdom revealed in the Sacred Scriptures, "the true light which lighteth every man that cometh into the world," or of rejecting that light and walking in the darkness of earthly appearances and phantasies, where no personal God is found, because the Lord Jesus, the eternal Word made flesh, is rejected, crucified, and buried, but not revealed in His resurrection to a higher, spiritual, and eternal life.

The will primarily is personality, because the thoughts and the character flow from the will. What one loves, he really thinks, and thence does as far as external circumstances will permit. And here we find the limitation upon the Divine Omnipotence. There is nothing in Himself that resists or opposes the Infinity of His Divine Love. His Infinite Wisdom is the complete realization and form of it, in absolute harmony with it—the Infinite Light of His mind; and in this perfect union of His Infinite Love and Wisdom at every point, is His Infinitely Divine Character, expressing His Divine Personality. There is no limitation, therefore, to be found in Himself. But when we come to His creation of man, and the universe for man's sake, for the purpose of forming a heaven from the human race, we come to that which is external to Himself, or it would not be a creation, but still Himself. And it all must begin by its very nature in finiteness. A limitation appears in these external circumstances. His love, wisdom, and power in their begetting activity cannot be infinitely received—indeed, they cannot be received at all without the creation of a human will, understanding, and character as an expression of human personality in His own image and likeness. And since there can be but one infinite, if man is to

be other than Himself he must be created outside of Himself, or finite. There must be a finite will to receive the begetting action of His infinite love, and reciprocate it in a finite way; a finite understanding to receive the begetting action of His infinite wisdom, and think from Him and with Him in small, but growing measure; and there must be a finite personality to receive the begetting action of His omnipotence, and work from and with Him with small but increasing power. Thus the necessity of finiteness in creation is the first limitation of the Divine omnipotence, which, however, is progressively overcome by the vast extent of it, the innumerable multitudes of worlds and their inhabitants which He creates with increasing volume forever.

But now another limitation appears in the human will; by its very nature it must be free to choose what it will do with the impulses of love and life given it by the begetting action of the Divine Will—to impair this freedom of choice would be its undoing, its destruction. The Infinite Love and Wisdom, therefore, in Infinite compassion and patience, can only restrain and accommodate the Divine Omnipotence to the freedom and rationality of man. God's will waits upon man's will for the accomplishment of its beneficent purposes. How tenderly this is expressed in the familiar and precious words of the Redeemer, saying, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me"...The door is the entrance to the heart, the will.

Now this was just the occasion of the Incarnation. In the beginning men freely chose to receive the action of the Divine Will into their human wills, so that He could dwell with them, and in them, actively, giving them His thoughts, which they gladly obeyed; thus giving birth to His life of love among men. If this had continued He would have been able to make an abode for Himself also in their understandings, giving birth to His wisdom in human life; and in their characters on the natural plane even, so that His coming in the flesh of an earthly body would not have been necessary (Arcana Cœlestia,

nn. 1573, 2661, 4733, 3061, 5663). But it did not continue. Disobedience at length closed the heart to Him. Eden was lost and finally the flood came—a flood of false persuasions of evil in which His love could no longer find human expression. Then He instituted a new way of revealing Himself to men, that is, by truth addressed to the intellect instead of by love flowing into the perceptions of the heart; by an external instead of an internal revelation. By the latter means a conscience could be formed to restrain man in His downward course, instead of perception and the intuitions of innocence to lead him upward.

It was this change in man's nature, wrought by sin and evil, which made the external incarnation necessary. This was not of the Lord's choosing or ordaining, but it came solely by man's yielding to the temptations of the senses, symbolized by the serpent in the garden of Eden. It was not necessary for man's evolution or development into the external planes, ordained for his completion in the power of ultimates. Indeed, it was a distinct calamity and hindrance. So much so that the Lord referred to it in those fearful words of the Gospels, saying, "Woe unto the world because of offences! for it must needs be that offences come; but woe unto that man by whom the offence cometh!" (Matthew xviii, 7). And in Luke's Gospel He adds, "It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones" (xvii, 2). The little ones intended are the innocences of childhood in the individual and in the race. And Swedenborg teaches concerning it that the loss of Eden represents the loss of all intelligence and wisdom,—meaning heavenly, or celestial, intelligence and wisdom (Arcana Cœlestia, n. 305). And he teaches that this alone made it necessary for the Lord to become incarnate in an external way, and endure with men all that woe which he speaks of as a necessary consequence, and which culminated for Him on the cross. For if it had not been for this calamity, commonly called the Fall, He could have become incarnate in the hearts and lives of all humanity, in such a way

that they would have perceived always His Divine-Humanity dwelling within all the heavens and the church, constituting them His own; and would never have been in danger of confusing His Divine Human with themselves. Hence we read:

> The Lord did not come into the world to save the celestial, but the spiritual. The Most Ancient Church, which was called Man, was celestial. If this had remained in its integrity the Lord would have had no need of being born man. Therefore as soon as this church began to decline, the Lord foresaw that the celestial church would wholly perish from the world; and on that account the prediction was then made concerning the Lord's coming into the world (Genesis iii, 15). After the time of that church there was no longer a celestial church, but a spiritual church. . . . This church, or they who were of the spiritual church, could not be saved unless the Lord had come into the world. (Arcana Cœlestia, n. 2661.)

"If the celestial church had remained in its integrity" may mean that then there would have been no hells; and the question may arise, How then could there be human freedom? For now we are accustomed to the teaching that freedom is preserved by a continual adjustment of the influx of heaven to meet and control the influx of hell, producing an equilibrium in which men on earth can freely and rationally choose between good and evil. But we must not forget that the influx of hell now is into the perverted sense life; and that the sense life itself, symbolized by the serpent in the garden, unperverted in the beginning and pronounced "good" by the Creator, had this very function of suggesting the possibilities of evil, with insinuating allurements that constituted all the temptations that were necessary for the development of good character, or regeneration. These temptations of the innocent sense life would have multiplied and intensified, doubtless, along with the increase of strength to meet them, as man's development proceeded from the celestial to the spiritual and the natural planes of life and experience, maintaining the equilibrium which is essential to freedom and rationality, and therefore to regeneration. So the human will, acting from the impulses of the indwelling Divine will,

might have kept the human understanding open to the influx of intelligence and wisdom from the Divine understanding, and held the sense life under the control of Divine order all the better without the origin of evil and the formation of the hells; and everything human would have made the Divine Human of the Lord, in and from which it lived, and moved, and had its being, manifest, being a true image and likeness of the Creator. We are taught that it is not so difficult to live a life that leads to heaven as is commonly supposed, if one can be protected from early childhood from forming evil habits.

But it must be understood that the difficulty of so thinking and of resisting evils increases so far as man from his will does evils, for in the same measure he becomes accustomed to them until he no longer sees them, and at length loves them and from the delight of his love excuses them, and confirms them by every kind of fallacy, and declares them to be allowable and good. This is the fate of those who in early youth plunge into evils without restraint, and also reject Divine things from the heart. (Heaven and Hell, n. 533.)

This is equally true of the race as of the individual. The way of salvation would have been open and easy if the celestial or will church "had remained in its integrity." But it did not, and the inward way for the descent of the Saviour being closed, the difficulties became insurmountable. The only possible way of salvation for the race then became the outward one of birth from the Virgin. For the Lord must come down from heaven and meet the evils of man in the sense life, where he was enslaved. And He could thus come and meet them only by veiling His Divine-Human life as it is in heaven, in a fallen human nature by which to approach the evil without destroying them. On both sides, the Divine and the human, this was necessary. Hence we read:

The Divine is not susceptible of evil. And therefore, that He might conquer evil by His own powers—which no man was able to do, or can do—and so might alone become Justice, He was willing to be born as another man. If it had not been for this, there would have been no need of His being born; for the Lord could assume human essence without birth, as He did sometimes assume it, when seen by

the Most Ancient Church, and likewise by the prophets; but for the very purpose of putting on evil, against which He might fight, and which He might conquer, He came into the world; also that He might conjoin in Himself the Divine Essence to the Human Essence. But the Lord had no evil that was actual, or His own; as He also says: "Which of you convicteth me of sin?" (John viii, 46). (Arcana Cœlestia, n. 1573.)

The purpose of this coming by the outward way of an earthly birth was to restore the inward conjunction of the human will with the Divine will—the conjunction of man's will with God's will, through the conjunction of his thoughts and his conduct. For this alone is the essence of salvation. The Lord says, " I am the Way, the Truth, and the Life: no man cometh unto the Father but by me" (John xiv, 6). Swedenborg is speaking of the truth, that the Lord's Human is Divine, as the first essential of salvation and as the supreme doctrine of the church; and showing that they who are in faith alone fail to receive it, while they who are in the life of charity "adore the Lord as their God and Saviour, not separating His human from His Divine in their thoughts," when he writes the following:

That acknowledgment and adoration of the Lord's Divine Human is the life of religion is plain from what was said above, and also from this, that men are of such a nature as to wish to worship that of which they can have some perception and thought, and sensual men that which they can perceive by some sense, nor are they willing to worship unless the Divine is therein. This is common to the human race. For this reason Gentiles worship idols in which they believe there is Divinity, and others worship men after their death whom they believe to be either gods or saints. For nothing can be called forth in man, unless there is something to affect his senses. Those who say that they acknowledge a Supreme Being, of whom they have no idea of perception, for the most part acknowledge no God, but nature instead, because they comprehend that. Very many of the learned among Christians are such, and this also because they do not believe the Human of the Lord to be Divine. Lest men, therefore, who have removed themselves so far from the Divine, and have become so far corporeal, should worship wood and stones; and lest they should worship some man after his death, and thus under him some devil, and not God Himself, because they could not in any way perceive Him,

and so the all of the church should perish, and with the church the human race, the Divine Itself willed to assume the Human and make it Divine (*Ibid.*, n. 4733.)

That the Lord was meant in the Word by God and Jehovah, the Jewish Church did not know, nor does the Christian Church know it at this day. That the Christian Church has not known it, is because it has distinguished the Divinity into three persons. But the Ancient Church which was after the flood, and above all the Most Ancient Church which was before the flood, understood by Jehovah and God no other than the Lord, and Him indeed as to His Divine Human. They knew also about the Divine Itself which is in the Lord, and which He calls His Father; yet they were not able to think about that Divine Itself which is in the Lord, but about the Divine Human, and consequently could not be conjoined with any other Divine; for conjunction is effected through thought which is of the understanding and affection which is of the will, thus through faith and love. For if we think of the Divine Itself, the thought strays as it were into a boundless universe and is thus dissipated, and in consequence there is no conjunction. It is otherwise when one thinks of the Divine Itself as the Divine Human. And the Ancients knew that they could not be saved unless they were conjoined with the Divine. Therefore it was the Divine Human that the Ancient Churches worshipped, and Jehovah indeed manifested Himself to them in the Divine Human. The Divine Human was the Divine Itself in heaven; for heaven constitutes one man, which is called the Greatest Man, as has been shown thus far at the end of the chapters. This Divine in heaven is none other than the Divine Itself, but in heaven it is as a Divine Man. This Man is what the Lord took on,and made Divine in Him, and united to the Divine Itself as it had been united from eternity; for from eternity it was one. He did this because mankind could not otherwise have been saved; for it was no longer sufficient for the Divine Itself to be able through heaven, and thus through the Divine Human there, to flow into human minds; wherefore the very Divine willed to unite the Divine Human to Itself actually by the Human taken on in the world. The one and the other is the Lord. (*Ibid.*, n. 5663.)

H. C. H.

"EXCEPT A MAN BE BORN AGAIN."

"To BEAR" comes from the old Saxon word *beran*, and *beran* probably came from the older Hebrew word *bara;* at any rate the meaning of these words is to create. Therefore, to

be born again means to be created again, and the significance of this I shall endeavor to show.

Those who are familiar with the work of Emanuel Swedenborg, called "The Divine Providence," will remember that he there says:

> From being natural to become spiritual is to be born again or regenerated. But to understand how a man is regenerated these three things must be considered: what his first state is, which is a state of damnation; what his second state is, which is a state of reformation; and what his third state is, which is a state of regeneration.

He then takes up and explains each state separately: (1) how a man is born into love of self and love of the world; (2) how he begins to think of heavenly things and commences to avoid evils; (3) how he is finally led to renounce love of self and love of the world for love to the Lord and love toward the neighbor, and is thus regenerated or born again.

The foregoing has been stated of man as an individual, but who can fail to see the correspondence between what has been stated of the individual and what may be stated of humanity as a whole? Individual men are but cells in the Great Man, and each man is in himself the counterpart or image of the Great Man. Therefore what is true of individual men is also true of mankind as a whole.

The Most Ancient Church, The Ancient Church, The Hebraic Church, The Jewish Church, The Early Christian Church, The Protestant Church, The Spiritual Church of New Jerusalem, and The Celestial Church of New Jerusalem are the steps by means of which the salvation of the world is accomplished. Each of these steps has its duplicate in the salvation of a man. To make this clear the chart or diagram on page 138 has been prepared. When the explanation of this diagram has been completed it will readily be seen why it is written: "Except a man be born again he cannot see the kingdom of God."

Swedenborg says, in "Divine Love and Wisdom":

> Love consists in regarding what is our own as another's, and in feeling his joy as our own. Hence it is plain that the Divine Love can-

not do otherwise than have its Being and Manifestation in others whom it loves and by whom it may be loved. For if this is true of all love it must be infinitely true of Love itself.

These statements are found in sections 47 and 48. Sections 52 to 60 in the same work explain what nature is and the place of man in nature. Among other sayings they contain the following:

It is often said that the world in its entirety was created out of nothing, which is usually taken to mean absolutely nothing; yet it is an immutable truth that out of nothing, nothing is or can be made. Therefore the universe, which is the image of God and consequently full of God, could not be created except in God by God; for God is Being itself, and this must be the origin of all things. . . . For the created universe is not God but from God; and because it is from God, His image is in it, somewhat as a man's image is seen in a mirror, although there is nothing there of the man himself.

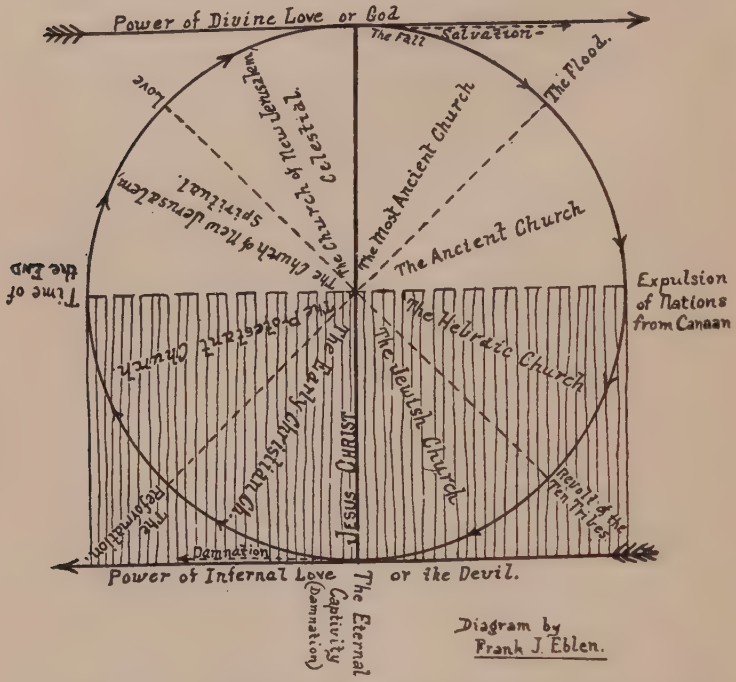
It is almost as though a man were able to endow the creatures of his imagination with life. They would be from him but would not be identical with him.

From these things it may be seen that although nature is the image of God, yet it is not God but the inversion of Him, for who is not able to see that the finite creature must be the exact opposite of the infinite Creator. That nature is the inverted image of God has been indicated in the diagram by the opposite directions of the two arrows. When a man lives in love toward the neighbor and love to the Lord he travels in the direction of the upper arrow and approaches a constantly more perfect conjunction with God to infinity. This is the way of heaven and light and eternal life. But when a man lives in love of self and love of the world he turns himself directly away from God and approaches constantly nearer to naturalism which is the way of hell and darkness and eternal death.

The circle in the diagram represents the life of man as balanced between the states of heaven and hell, as the result of which he has freedom to choose for himself either the

good or the evil. The circle also represents the means by which a man is to be born, or created again, and thus saved.

To begin with we will take the first state of man which is symbolized by Adam and his wife Eve. We find them living directly from God without knowledge of good and evil. In



this state they cannot be better than the animal, for they have no freedom.* The good they do is not good for they

*NOTE: The writer of this Study seems to overlook the fact that the Golden-Age man had perception of the Lord's love of the good and true, so that he could see them from the Divine point of view; and that on the other hand he beheld the appearance of the senses, that he had life of his own apart from the Lord; and that he was free to accept either of them rationally and reject the other; and that he exercised this freedom and rationality for a long time in growing up to the manhood development of the Most Ancient Church, thus matured in celestial love and wisdom, before he yielded to the

have no power to choose it. Man is like the tiny infant who does not yet realize that he is the lifeless creature of a life-giving Creator, but lives like a puppet, blindly obedient to the law of Divine Providence. Then comes the awakening or the Fall. This is symbolized in the circle by the separation of the circle from the straight line of the arrow. Man at this stage first realizes that he is a creature endowed with life. He eats of the tree of the knowledge of good and evil and appropriates this life to himself. He begins to have selfish aims and ambitions, and the moment he admits these things into his life he begins to turn toward naturalism. He turns back toward the animal world, toward Satan, the opposer. He realizes that he is not God, and he rejoices in the discovery, for he mistakenly imagines that if he is not God neither is he dependent upon God for his life.

Now The Most Ancient Church, as explained by Swedenborg, represents the first state of man after the Fall. He still receives light and heat directly from heaven, but he is learning to use these gifts for the gratification of himself alone. In this church Divine Love is still in the ascendency.

But the world grows constantly more wicked and there comes the Great Flood of evil that covers the whole earth, and only the steadfast handful represented by Noah and his

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temptations of the senses. If this freedom and rationality had not been so exercised there never could have been any Most Ancient Church, and there could never have been any sin and origin of evil. Swedenborg says: "To eat from the Tree of Life is to understand and be wise from the Lord; and to eat from the tree of science is to understand and be wise from one's own self" (Conjugial Love, n. 353.) "To be sent forth from the garden of Eden is to be deprived of all intelligence and wisdom" (Arcana Cœlestia, n. 305). That heaven in all its degrees could have been developed better without the introduction of evil Swedenborg teaches in many places, as in Arcana Cœlestia, nn. 1573, 2661, Heaven and Hell, n. 101, Divine Love and Wisdom, nn. 260—270. The question of the Divine Providence in the permission of evil is discussed from this point of view in the Study which follows this one. It must be the state of the Pre-Adamites which is at this point in the mind of the writer of this Study. —Editor.

family are saved. They constitute the beginning of The Ancient Church in which the Divine Truth is known by means of the science of correspondences, and all things below are known to be but representations of spiritual things above. But man is still on the down grade. He continues to appropriate all things for selfish ends until at last he becomes so immersed in evil that he can no longer remain in the land of Canaan. He cannot even understand the Word which symbolizes heaven directly. So the nations are driven out of Canaan by the Israelites, and the Word is lost. But the Children of Israel are given a new Word which is also written in correspondences but is not interpreted directly as the lost Word was. The sacrificial rites used in the Israelitish Church were known to be symbolical.

At length this church, too, went the way of the others and was superseded by the Jewish Church, as symbolized in the Bible by the revolt of the Ten Tribes. In the Jewish Church even the knowledge of correspondences was gone. Because they continued to worship the idols of their own hearts they lost all understanding of the meaning of the sacrifices and of the Word. But the sacrifices and the Word were carefully preserved by the Divine Providence for the sake of the Christianity that was to come.

At the time the Lord Jesus Christ came into the world men were steeped in darkness and death. They had reached the bottom of the circle. They were traveling in exactly the opposite direction from God and would have continued to travel thus to eternity had not the Lord Himself become human and subdued the hells. It can now be seen why it was necessary for Jesus to come into the world; why He came when he did; and why He is called the Saviour. Unless He himself had taken the sins of the earth upon his shoulders, entered the state of damnation, overcome it, and led the way back to life man could never have hoped for Paradise Regained. Mankind was spiritually dead. That is why the Lord said: "I am the Resurrection, and the Life: he that believeth in me, though he were dead, yet shall he

live; and whosoever liveth and believeth in me, shall never die."

The first state in the regeneration of a man is the state of damnation. It is the state every man reaches by his own nature. But unless he were permitted to reach this state he could never of his own free will love God and obey His commandments. He must know evil and good alike before he can rationally choose between them. Still, if man were permitted to continue in the state of damnation, unaided, he would be utterly lost. As it is not in accordance with Divine Providence that man should be lost, Christ himself became flesh and dwelt among men. He is the Way and the Light and the Life, and those that believe in Him shall be saved. To believe in Him means to obey His commandments, as He himself taught.

After the Advent the Early Christian Church was established. It was still in the darkness of sin, and still followed blindly after the lusts of its own heart. This church like all others that came before it, inverted the image of God by seeking for power and aggrandizement among men. It lasted but a short time. The evil that came of it lasted longer, for the world was nearer evil than good. But man was on the up grade now, and the good seed that had been planted began to take root in the hearts of men. So there came to be a reaction against the selfishness of the so-called Established Church, and the Reformation resulted. And out of the Reformation sprang the Protestant Reformed Church. This corresponds to the second step in the salvation of a man, the state of reformation, in which evils are shunned and goods are sought more and more eagerly and unselfishly.

At the present time it would seem that we have reached the very last moments of the Reformed Church. Its destruction is imminent—is taking place. It has gone the way of the others, seeking for self righteousness and power and glory; basing its creeds on faith apart from love to the Lord and love toward the neighbor. Many will deny this, saying they

do love God. But they do not love the neighbor. John says: "If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen. And this commandment we have from Him, That he who loveth God, loveth his brother also."

The New Jerusalem is descending from heaven. It is being established on the earth by the Divine Truth. The sign of the times is Truth. Everywhere men are eagerly seeking it, and not for their own good so much as for the good of humanity. Never before has there been a period like this in the history of the world. Science is extending its researches into every conceivable field. It is slowly dawning on men that there is a law permeating everything in the universe: physics, chemistry, astronomy, natural science, politics, business, health, and happiness. We are beginning to understand why nations and men fail—a man cannot run contrary to the law of God and live. Truly this is the Age of Truth; it is the beginning of The Church of The New Jerusalem Spiritual; and upon this Church another shall be built, which shall be The Church of The New Jerusalem Celestial. In one wisdom is supreme, in the other love. They are the earthly correspondences of the spiritual and of the celestial heavens.

And, finally, are we not back where we started from? Yes; but how differently. Now we come to God as of ourselves, freely, rationally, able to return his love and to be consciously conjoined with Him to eternity. We have the experience of the circle behind us. We are indeed *created again,* this time into the fullness of God's image and likeness. We shall come out of the darkness into the light. And God shall be with men, "and He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

And who are those that belong to The New Jerusalem? All that believe and live the words of Jesus Christ our Lord, who said:

"The first of all the commandments is, hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

FRANK J. EBLEN.

THE DIVINE PROVIDENCE IN EVIL.

THE doctrine, familiar to students of Swedenborg, that the Divine Providence is universal and particular, leads to consequences which are by no means easily reconciled, and it is not unusual to find ourselves emphasizing now one of these aspects and now another in a way to nullify one or the other.

It is certain that Swedenborg holds these two aspects together in the most inviolable union. His formula is that the universal has its existence from particulars taken together, and on the other hand, that the particulars exist from the universal and are the particulars of the universal. (Divine Providence, n. 201.) He exclaims, "What is a universal Providence when taken apart from the particulars? Is it anything more than a mere empty phrase?"

But if every single moment and act of a man's life is determined by the Divine Providence, how is evil possible? This is no new problem.

The Stoic doctrine of *Fate* undertook to reconcile the freedom of the individual with the necessity inherent in a universal order. The Stoic doctrine of *Fate* was, in substance, transmitted to Christianity in the form of the doctrine of predestination, which found its most rigorous expression in the theology of Calvin.

The history of the controversies occasioned by these doc-

trines shows that there are two fundamental difficulties involved in the effort to think out clearly the consequences of the doctrine of the Divine Providence as universal and particular.

In the first place, God's foreknowledge has seemed to imply fatalism; and in the second place, God's goodness has seemed to make evil impossible. No doubt in both cases the difficulties are the products of conceptual thought pushed to logical extremes, and as such we need not trouble ourselves about them. But the practical and religious aspects of the question of evil are of perennial human interest and importance.

There is a strong tendency obvious in all philosophical discussion of the problem to make evil over into some kind of good. Evil is represented in such discussions as essential to the moral and religious life. It is the object of this paper to show that this is not Swedenborg's doctrine.

In "Divine Providence," number 21, Swedenborg says: "The Lord's Divine Providence makes that which is evil and at the same time false serve for equilibrium, relation, and purification." This statement and many others to the same effect are often summed up in the formula, "The Lord brings good out of evil," and this is so interpreted as to justify evil and make it a good. The classic expression of this view is Pope's "Whatever is, is right." Accordingly in all consistency we should say there is no such thing as evil, but all is good. Perhaps the most extreme and deliberate acceptance of this principle is found among the so-called "Christian Scientists," but the followers of Mrs. Eddy are not the ones who try to make this view of the Divine Providence a principle of life. The usual attitude of Christian resignation takes afflictions, misfortunes, and evils of all kinds as God-given, and insist upon the duty of so taking them, and making the most of them. This is the usual form in which the Christian ministry administers comfort and consolation.

But on reflection it seems clear that this is only a partial view of the Divine Providence, and although this is perhaps

the ordinary view of New Church people it is nevertheless a plain perversion of Swedenborg's doctrine that the Lord brings good out of evil. For morally the doctrine that every thing happens to us in accordance with the Divine Providence as the foreordained result of God's omniscience and omnipotence is vicious, because it throws the blame of all our misdeeds and their results upon God, and leaves us in the lazy bosom of self-satisfaction. Moreover, it makes our moral freedom a vain pretence.

Swedenborg's doctrine must be interpreted in accordance with the principle of freedom and moral responsibility. It is quite right that the sufferer in the midst of his misfortune should say and think that he is still under the Divine Providence, and that the Lord will bring all the good out of his calamity that infinite Love, Wisdom and Power can accomplish through his instrumentality. But that he should cooperate with the Lord and that the Lord can work only through him is the essential moral requirement.

He must further recognize and accept his own agency and responsibility in bringing about the calamity in the first place. In that he accepts his moral responsibility and asserts his moral freedom, thereby justifying the ways of God to men.

To state Swedenborg's doctrine completely we should say that the Lord always brings good out of evil through the man himself and to the extent of the man's own coöperation.

To state the law thus, however, is not to solve all the problems and remove all the difficulties involved, and the central problem as well as the chief difficulty is the fact of the existence of evil. It is the constant and uniform teaching of the Christian Church that the origin of evil is to be accredited to man's abuse of his freedom and rationality, and this is Swedenborg's doctrine. But here too we find misinterpretation and perversion. The essence of the perversion is the insistence that evil is necessary to moral choice.

It is true that Swedenborg has a great deal to say about

evil as the correlative of good, and about the function of evil as a means of clarifying and establishing the good. But it is a perverted interpretation to infer that therefore evil is metaphysically necessary, thus converting it into an absolute good. It is obvious that if we assume that evil as the correlative of good is necessary to the moral life, then we must insist that evil must exist before the moral life is possible. This is another way of asserting its absolute or metaphysical existence. In opposition to all this, Swedenborg teaches that evil was brought into the world by the act of man, not by the act of God.

The story of Eden so often and so persistently misinterpreted is said by Swedenborg to describe in its spiritual sense, so far as it relates to the "Fall," the process by which man brought evil into the world in turning from God to self. This turning from the Lord to self, represented in the story by eating from the tree of the knowledge of good and evil, is too often interpreted as necessary to the development of man's freedom and rationality, regardless that such an assumption implies that there was no freedom and rationality up to this point, although the Eden state itself is represented as the culmination of development through all the seven stages of progress from proximate animality to the highest states of spiritual intelligence and spiritual affection. At every step of this progress the Lord pronounced each stage good, and there is no mention of evil until the introduction of the tree of the knowledge of good and evil. This shows that evil is not necessary to spiritual progress and excellence. On the contrary, evil is represented as a moral burden by the curse imposed upon man because of its introduction.

Once introduced, evil was under the Divine Providence made the most of as a means of moral purification. But the purification was made necessary by the presence of evil. The whole meaning of moral life and of the moral conflict is the destruction of evil, and when the moral purpose is completely accomplished evil will no longer exist. For so long as evil

exists the moral struggle is not yet ended, and it is ended when the evil is subdued and expelled.

In the Lord's glorification, evil was expelled and the moral victory was complete. In Him there was no longer any evil, although He has still to fight the evil in man. So the completely moral man would still have to fight the evils in other men until all men should become completely moral. Then there would be moral peace. Then the New Jerusalem would be upon the earth. Men would have no need of the sun of self-love, for the Lord God would reign for ever and ever.

L. F. H.

CURRENT LITERATURE.

THE FUNDAMENTAL CHRISTIAN FAITH.*

In the last published work of the late Professor Charles Augustus Briggs,—namely, "The Fundamental Christian Faith,"—we find the method of critical Bible study applied to that which by many Christians would be considered to be next in importance to the Sacred Scriptures themselves; for here we have a most painstaking effort (embodying the result of several years study of Symbolics) to get back to the first formulated Christian faith, and then to trace each step in its development into the most generally accepted creeds of the present day. Each phrase of the Apostles' and of the Nicene creeds is taken up in detail, and a separate chapter given to it. Whoever has wondered what certain of these phrases originally meant, can find here quite adequate explanations.

The reason why the earliest Christians sought to give concise verbal expression to their faith, was the need that they felt for a baptismal formula that each convert should be required to learn by heart and assent to before baptism should be administered to him. In its earliest form, as used in the first century, that formula apparently ran about as follows:—"I believe (1) in one God, Almighty, and (2) in Jesus Christ, God's Son, Savior, and (3) in the Holy Spirit." In the second phrase of this formula we have the expression so intimately associated with that secret symbol and token of the primitive Christians, the fish;

* *The Fundamental Christian Faith;* the Origin, History and Interpretation of the Apostles' and Nicene Creeds. By Charles Augustus Briggs, D.D., D.Litt., Professor of Theological Encyclopedia and Symbolics, Union Theological Seminary, New York. New York: Charles Scribner's Sons, 1913. 332 pp., 8vo. Cloth, $1.50 net.

for the initial letters of the Greek words for "Jesus Christ, God's Son, Savior," together form the Greek word meaning a fish.

By the middle of the second century, however, this simple tri-partite creed had undergone expansion into one consisting of twelve articles, and commonly referred to as the Apostles' creed by the Christians of that time. Shorn of later accretions, that creed then read about as follows:—

> I believe (1) in one God, the Father Almighty; and (2) in Jesus Christ, God's Son, Our Lord, (3) born of the Virgin Mary, (4) under Pontius Pilate crucified and buried, (5) the third day risen from the dead, (6) ascended into heaven, (7) and seated on the right hand of the Father, (8) whence he shall come to judge the quick and the dead; and (9) in the Holy Ghost, (10) the Holy Church, (11) the forgiveness of sins, and (12) the resurrection of the flesh.

As compared with the baptismal formula of the primitive Christians, this later statement involves (among other things) belief in the Virgin Birth of Jesus Christ, in His Resurrection, and in His Second Coming. As previously noted, each one of these expressions comes up for special consideration; but more space is given to the doctrine of the Virgin Birth than to any other. The conflict over this question was the earliest controversial battle that Christianity had to fight. During the century from 130 to 230 A. D., this doctrine was the most effective one in the argument against Jew and heretic. Upon it depends the question whether Jesus was merely a man, or was really Divine.

How did this doctrine get into the Creed? Doubtless from the Gospels. But how did it get into the Gospels?

Shall we assume that it was a matter of pure inspiration; a fact previously unknown to the early Christians, but set down by the Evangelists through stress of the Divine influx? The critical method makes no such assumption. For it, inspiration of this sort is hardly to be adopted as a working hypothesis. Rather it postulates that nothing was recorded in the Gospels that was not previously treasured in some human memory. From an examination of the birth story

in Luke, our critic draws the conclusion that it was derived from a Hebrew original that doubtless became current in the Jewish-Christian community of Jerusalem under James (our Lord's half-brother) and his successor Simeon (brother-in-law of the Virgin Mary); and that these leaders must be held responsible for the use of these canticles. In fact, our author gives reason for supposing that the canticles were composed "in the more peaceful times prior to 60, and that James the brother of our Lord was thus responsible for them." Presumably they were written soon after the death of Mary, which probably occurred between 40 and 60 A. D. Previous to that, though the fact was doubtless known to the Apostles, it was treated as an esoteric matter, for the Christian community alone, in order to protect the Virgin Mary from blasphemous calumny during her lifetime.

As to the ultimate source of the story, our author writes as follows:

> It is altogether probable that Mary would have confided the facts as to the birth of Jesus to her intimates, to some of the women mentioned in the Gospels, and especially to St. John, the intimate of Jesus, to whom Jesus had especially commended her, and to St. James. The resurrection of Jesus her son, the descent of the divine Spirit at Pentecost upon her as well as upon the Twelve, the conviction of the apostolic community that her son was the Messiah, the Son of God, must have recalled to her mind the annunciation, the supernatural conception and birth, and all the other extraordinary circumstances, such as are recorded in the Gospel of Luke, if there was any reality in them. They would then have been esoteric facts, known to a few among the leaders of the Christian community; and they would not have been made known till after the death of Mary, and then only esoterically, in reliable Christian circles. (p. 85.)

Our author then goes on to suggest that some Christian poet wrote the canticles about the middle of the fifties; but had he recalled John xiv, 26 ("But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you"), he might have suggested still another possibility.

To the suggestion that the story of the Virgin Birth was mythical or legendary in its origin, our author replies that in this instance there was no time for the growth of such a myth or legend; for "the story is carried back to the family of Jesus, and their responsibility for it cannot be evaded." Moreover, to the suggestion that there was nothing especially different in Jesus' birth from that attributed to certain sons begotten of virgins by the gods of mythology, he maintains an absolute uniqueness in the case of Jesus, since sexual connection is wholly foreign to the story.

That a Christian scholar who not many years ago acquired considerable notoriety by his open advocacy of certain of the "results" of the higher criticism of the Bible, should here be found upholding to the best of his ability the doctrine of the Virgin Birth,—which New-Churchmen know to be so essential, however much modern thinkers may be inclined to reject it,—is very significant, and highly gratifying. Moreover he is clearly aware of its supreme importance, for he says "that it is just the Incarnation, which is the initial saving act of the Son of God, upon which all other saving acts depend. And so the necessity of the Virgin Birth soon becomes evident" (p. 110).

We cannot here give further space to the consideration either of the Apostles' Creed or of the Nicene Creed. In the chapters devoted to the latter it is made evident that the great questions that exercised the minds of the early Christian theologians were, how to reconcile the Divinity of Christ with His humanity, and the trinity of Father, Son, and Holy Spirit, with the unity of God. The various historic councils were called together in the endeavor to solve these problems, and to invalidate certain heresies that were becoming rife. In the consideration of these matters by our author, all the historic phases of opinion concerning them come up for definition, and we stand amazed at their number.

It is needless here to consider whether any of these theories approximate the New-Church position. It is sufficient to note that none of the arguments in favor of one position

rather than another were absolutely conclusive, and that the subjects are still open ones to the Christian world at large. New-Churchmen know that revelation is needed to settle them; and that such revealed truth has been imparted to humanity through the Lord's Servant, Emanuel Swedenborg. In view of the general conference of all churches that is now in contemplation for realization some years hence in the interests of Christian unity, when these matters will again come up for discussion, it is evident that the organized New Church has in the meantime a great opportunity for making itself felt in the settlement of these questions, by printing and distributing to clergymen throughout our land what Swedenborg has written upon them. Therefore we cannot but speak a brief word in favor of the undertaking to place gratuitous copies of the first few chapters of the "True Christian Religion" in the hands of practically every Protestant clergyman in America. And we suggest that our English brethren consider a similar undertaking. Everything we can do to make the New-Church doctrines permeate human society, is of the Lord's Providence, and tends to the realization of better conditions of all sorts.

B. A. W.

MY CHURCH.*

THIS little book of fifty-six pages is a compact, convincing argument for the Church and for going to church. It consists of four lectures bearing these titles: 1. "The Temple"; 2. "Why Go to Church?"; 3. "My Church"; 4. "The Living Church."

The first of these reviews briefly the history of the worship of the Lord from the time of Judah's return from captivity. It essays to show from the truth written large in the books of the prophets Haggai, Zachariah and Malachi that "the rise

* *My Church.* By REV. LOUIS G. HOECK. Minneapolis: The Nunc Licet Press. [1913.] 56 pages, 16 mo. Price 25 cents.

and fall of any nation rests upon the rise and fall of the Church." Neglect of the Church, the author holds, is equivalent to "the assertion of man's independence of God." And therein lies "the essential cause and root of all degeneracy." The drought and famine of Bible days portend the direful lack of purifying truth and of spiritual good necessary to sustain the souls of men, that lack being always due to the neglect of the Church and the worship of the Lord. One statement of the author to the effect that "if man does not seek the Lord and His Kingdom now, he never will hereafter," (p. 11), might well be qualified somewhat. But the argument as a whole is cogent and forceful that "the Church as an organization is more important than any other organization," because the success and welfare of all other institutions—educational, municipal, State, national, or commercial—depend upon the Church and the acknowledgment of God. "Religion is the principal source of all progress among men." (p. 33.)

Under the heading, "Why Go to Church?" the several reasons which many people give as excuses for not attending its services are met. The main excuses are the dogmatism of the Church, her opposition to reform, and the unchristian character of some of her members. Then are set forth seven positive reasons for regular church attendance: 1. "The commandment of the Lord; 2. His own example; 3. To cultivate a spirit of humility and adoration of the Lord; 4. To secure the benefit of the Sacraments; 5. To receive instruction from the Word of God; 6. To share our joy in worship with others; 7. To receive that impulse from above which tends to receive the standard of life, and perfecting human character after the pattern of the Lord Jesus Christ."

"My Church" are the Saviour's own words from Matthew 18, "on this rock I will build my church." The author here sketches the history of the early and later Christian Church, and then affirms that the New Christian Church, based on the great spiritual rock or fundamental truth of our Lord's

Divinity, presents the highest form of religion, "the last and highest revelation of the Lord to the world," made through His servant Emanuel Swedenborg. The basis for belief in this revelation rests in a new rational interpretation of the Word of God, and in a new understanding of the deeper spiritual work the Lord did while in the flesh. Yet the author shows a commendable catholicity when he says: "We do not claim to have any monopoly of the truth, or that ours is the only church of God, and that you must belong to it to be saved." (p. 43.)

By "The Living Church," Mr. Hoeck tells us, is meant a state of life in which "the Lord God Almighty and the Lamb are the temple of it," in which the essential element is "living Lord." The day when everything was determined according to the letter has passed. Merely literal faith has been superseded by enlightened reason and by the spirit within the letter. Temples, external worship in them, creeds, theology—all or any of them, are only a means to an end, and that end or object is life. "There is no church unless the Lord is present in the lives of its members." If He is so present, then "we lose sight of the temple or the organized church....John saw no temple in the Holy City, for the Lord God Almighty and the Lamb are the temple of it."

This little book is a valuable addition to the current literature of the Church. Its style is simple and lucid. It is most timely, appearing as it does among so many influences of the present day that are adverse to the Church and church attendance. And the reading of it will not only help to convince any who may be in doubt, but will also strengthen the faith of those who are already devoted worshipers of the Lord in His Second Advent.

CHAUNCEY G. HUBBELL.

THE MINISTRY OF EVIL.*

THE problem of evil is as old as philosophy and the fact of evil is still older.

There have always been two divergent views about the nature of evil: one that evil is an original and eternal feature of the universe; the other that it is the product of humanity. In this later view evil has its origin in man's free will. Evil and freedom are, therefore, characteristics of human life, although we cannot withhold the notion of freedom from the nature of God.

Some philosophers have tried to show that for God evil has no existence, because God sees everything from the eternal point of view, and from this point of view evil becomes a means to good. The book before us undertakes to establish this point of view. The author writes in an attractive style and spirit. Earnestness and literary ability make the book interesting and pleasant reading.

As to structure, the substance of the book is a poem in five parts, namely: "Prelude," "Evil in the World and its Ministry there," "Interlude," "Evil in Heaven and its Subjection Everywhere," "A Reflection." The entire poem occupies thirty-one pages. This is followed by seventy-seven pages of "Replies to Critics." Then follows "A Study of Future Life," twenty-six pages.

The *ministry* of evil is strongly set forth, while the *origin* of evil is firmly placed in the abuse of man's freedom, and so the *responsibility* for it is made to rest with man, not with God. Nevertheless, though not responsible for it, God over-rules evil in such a way as to bring out of every evil a greater good than could otherwise have been possible. Finally all evil is to be brought under subjection, so that every man and every creature high and low will be made

* *The Ministry of Evil*, with Replies to Critics; also A Study of the Future Life. By CHARLES WATSON MILLEN. Boston: Sherman, French and Co. 1913. 149 pages, 12mo. Price $1.00 net, $1.09, postpaid.

good. In short the author commits himself to a deliberate and unqualified assertion of Universalism. The obvious answer to Universalism, therefore, will serve as a critical estimate of the book. The very fact that evil now exists shows that God is more concerned that man be free than that he be good. With freedom, goodness is possible, without it goodness is impossible. But freedom also makes evil possible. The author sees and states clearly the principle that freedom implies the possibility of evil and is the necessary precondition of good. But apparently he cannot conceive that free will may lead to the persistent choice of evil through the total rejection of good. He insists that God's purpose to destroy evil and establish good must ultimately be accomplished. The force of this argument seems to drive him to the view that evil is an episode in the life of humanity, the "wild oats period," through which it must pass all the more strengthened and perfected. In fact the author urges two inconsistent and unreconciled views: one that evil is not directly willed by God; the other that, once introduced, God makes it serve as a means to a greater good. Accordingly, he must argue that from God's point of view evil is not merely possible, but that it is necessary for the accomplishment of the good which He ultimately seeks. Evil, then, being a necessary means to good is itself good.

This argument is obviously based upon appearances and certain unwarranted assumptions. In the first place, evil as a matter of fact appears in the world around us, and as a matter of fact also it is seen to serve in many ways to make the choice of good under the actual conditions more deliberate and more secure. For example, drunkenness is an object lesson to those who see its debasing consequences, and who are thus led to prize temperance all the more. So lying and stealing serve to make truthfulness and honesty all the more important.

In the second place the argument assumes that under the Divine leading and control it is impossible for man to persist in evil, for otherwise the purpose in the creation of man

would be defeated; in other words that God wills absolutely that man must in the end be good, and that this purpose cannot be defeated by the exercise of free will. It is also assumed that the good to which God leads man out of and through evil is greater than could otherwise have been attained. These two assumptions are purely gratuitous and are made in manifest indifference to the fact that freedom is the essence of the moral life and of man's nature as an individual. But apart from theology and philosophy, common sense and common observation prevent us from placing any limit to persistence in evil. Any such limit, however remote, would make the moral life vain and make God a tyrant. Evil would be reduced to an episode long or short, and freedom would be denied in the end.

The author's moral perception is very much clouded by Miltonian mythology, and his interpretation of the Bible is rendered puerile by a literalism which at this day is extraordinary. His interpretation of the story of Eden and the Fall and of Redemption is a curious mixture of mythology and modernism. The essence of his doctrine of evil is expressed as follows: "No one should deny, I think, that evil is needful in order to show us God in the transcendently beautiful side of his character. Evil was necessary that Christ might come." Here the argument culminates. This is the supreme instance of bringing good out of evil. The good is transcendent. God permitted the evil of the Fall and its consequences for the sake of this good. The Fall was a fall upward.

> To human fall is closely joined
> Love's intervention all Divine.
>
> . . . . .
>
> Man's fall was into clearer light.
>
> . . . . .
>
> Man's fall was into greater strength.
>
> . . . . .
>
> And shall not evil contrast good,
> To give God's love full exercise?

We are familiar with the doctrine that God permits evil for the sake of man's freedom, that He overrules evil as far

as is consistent with man's freedom, and that He brings good out of evil as far as is consistent with man's freedom; but man's freedom is preserved inviolate even in the extreme when he rejects and extinguishes every spark of good in himself and defies his Maker to the very end. This is an awful doctrine. It makes sin hideous to the very core. It leaves God true to His purpose to make a man, and makes His love equal to the strain of a perverted man.

L. F. H.

IS THERE A HELL?"*

THIS book consists of a number of short chapters by different authors, prominent English clergymen of different denominations, Protestant, Catholic, and Jewish. The marked characteristic of these views or opinions is that sectarian lines seem almost obliterated. The old orthodox ideas of a hell of literal fire and brimstone, with its accompanying characterization of God as vindictive and angry, is completely gone. The general opinion, however, is that hell is a state of the soul, a state of alienation from God, a state developed by man of his own free will, a state of sin for which the man himself is responsible and not God.

Is there a hell? Yes, is the general response; not a hell according to the old conception, but still a real state of life formed in the character here, but continuing in the state of the soul after death. The other life is a continuation of this life, not a life at some distant time after the resurrection of the material body. The old conception of the resurrection of the material body has disappeared as completely as that of a material hell. Such sentiments as the following permeate the book: "Hell is a state, not a place." "We make our own hell or heaven, and we carry it with us."

* *Is There a Hell?* A Symposium by Leaders of Religious Thought. London and New York. Cassell and Company. 1913. 110 pp., 12mo. Paper, 1 shilling net.

"There are plenty of people in hell to-day—a hell of their own making." "Character decides the question both here and hereafter."

The Scripture references to hell "fire," "torment," "burning with fire and brimstone," are by common consent explained as symbolic, figurative, metaphorical, allegorical and poetical. They are not to be understood literally. The early Christian Fathers are quoted to sustain this view. The fire is spiritual, not material. It is generally regarded as torment of conscience. Fire, it is said, cannot burn the spiritual body or the soul; and remorse and a guilty conscience are supposed to produce the state of mind depicted by the torment of hell and hell fire. This view ascribes to the evil man moral qualities which he does not possess.

The various writers, however, agree that hell stands for a real state of existence which should not be ignored or denied. Most of the writers hold out the hope of final restitution; but one or two believe in the eternal duration of hell as a spiritual state of the wicked that is permanent. The general trend is toward the idea of hell as a species of purgatory through which the evil pass and are at length purified, coming at length into heaven.

The Roman Catholic affirms the teaching of his church in heaven, hell and purgatory. He bases the eternity of hell on the reality of man's free will, that he can choose a state of eternal exclusion from God's presence. It is sin, deliberate wilful sin, that decides this exclusion. Souls, he says, are not lost through a mere mistake, or through circumstances over which they have no control. On the other hand, he asserts that they may be saved by death-bed repentance; that even after a life of outrage and wilful evil, they may win heaven. He points out that the generally accepted doctrine of hell as a limited state of suffering by which the sinner is finally purified, is practically the equivalent of the Roman Catholic doctrine of purgatory, for which that church has been so severely condemned in the past. But he judiciously omits to mention the ecclesiastical machinery by which the

soul is finally supposed to be freed from the purgatorial state.

The Jewish belief is that salvation does not depend on acceptance of a special faith. The Jewish doctrine is that God rewards those who keep His commandments, and punishes those who transgress them. He calls the Scripture references and descriptions as "Jewish fancy and imagination," but "positive knowledge is beyond our ken." The overwhelming trend of Jewish thought, it is said, is against any belief in eternal punishment. Another statement is that "There is hope even for the reprobates who have passed away impenitent; hence the Jews have prayers for the dead. And children, by their prayers and good lives, can secure bliss hereafter for their parents—can raise their parents to Paradise."

This book, the product of leaders of English religious thought, shows that the old orthodox conceptions concerning hell, and in general concerning the resurrection and the future life, are dead and buried. A truer conception of hell as a state of mind and life, a life of alienation from God, of sinfulness, is taking the place of the old ideas. There remains but a trace of the old idea of instantaneous salvation at the last hour of life, even for those who have lived deliberate lives of sin and wickedness. Only the Catholic and the Jews express ideas so contrary to the Scriptures. On the whole we rejoice at the boldness with which the old theological concepts are rejected, and that new light is penetrating the minds of the leaders in English religious thought. It is a book one should read, if he would keep in touch with present day religious thought.

JOHN WHITEHEAD.